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The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., September 21, 1939

NEW SERIES
VOLUME XLII No. 33

Who's Who and What's What

Now that we have had our week of prayer for State Missions, let's see to it that the offerings of the people are promptly forwarded to the Convention Board office.

In the recent revival meeting at Union Church Pastor John W. Cook had with him brother R. L. Allen from Stratton. The people were high in their praise of brother Allen as a preacher. There was one profession of faith.

A revival meeting has just closed at Riverside Church, with Rev. R. L. Ray, Jr., of Pontotoc doing the preaching. It was a mighty good meeting. A number of people professed faith in Christ. Large crowds attended and we believe the church was greatly strengthened.—B. F.

Perry County Association meets with the Oak Grove Church south of New Augusta Thursday, Sept. 28, 6:45 p. m., and Friday, Sept. 29th. We have a full program outlined, and are expecting good reports and speakers. We extend a special invitation to all the State workers. The B.T.U. and Sunday school work is to be discussed Thursday evening from 7:00 to 9:00. Special music by male quartet.—L. K. Turner. P. S.: Have reports written.

Associations meeting next week are: Madison County at Flora on Sept. 26; Rankin County at Oakdale on Sept. 27; Clarke County at Shubuta on Sept. 27; Franklin at New Salem Church on Sept. 28; Bolivar County at Duncan on Sept. 28; Zion at Cross Roads on Sept. 27-28; Perry County at Oak Grove on Sept. 28, 29; Choctaw at Mt. Moriah on Sept. 28, 29; Liberty at Rolling Creek on Sept. 29; Kemper County at Electric Mills on Sept. 29, 30.

You will be glad to know that the Southwestern Seminary has had its greatest opening with 560 students, 90% of whom are college men and women, here now. About 340 of them are men, mainly preachers, and nearly 100 of them are young women (all college graduates) in our missionary training school. We are very happy over God's blessings on us, and we hear with great joy that the other seminaries have had like openings.—L. R. Scarborough.

We enjoyed a season of real spiritual revival at Old Silver Creek Baptist Church August 13 to August 18. The preaching was done by the pastor, and the music was led by brother White of Silver Creek. A Vacation Bible school was conducted each morning of the week with an average attendance of fifty-three. This was a new experience for the church. They had never had a Vacation Bible school before. The faculty was a good one and all local talent. Miss Frances Fortenberry was superintendent of the school, and also had charge of the Junior department; Miss Blanche Burnley the Primary department; and Miss Sarah Rogers the Beginner's department. They did a great work. The Lord richly blessed our united efforts. There were twenty-nine additions to the church, sixteen of them by baptism. The church was greatly revived, and new interest and enthusiasm permeate the membership. We have services on the second and fourth Sunday afternoons each month. The church is now planning for a Sunday school training course for the last week in September. We covet your prayers.—W. L. Holcomb, Pastor.

Pastor M. Flowers will have Dr. F. J. Chastain with him in a revival meeting at West beginning the second Sunday in October. Remember them.

Dr. L. R. Scarborough, president of the Southern Baptist Convention and of the Southwestern Seminary plans to attend the Mississippi Convention in November. We need his inspiring message on Evangelism.

Our Convention in Mississippi now is on the pay plan. That is each messenger is expected to bear his own expense of entertainment, unless it is paid by his church. There will doubtless be an entertainment committee to whom you may write to secure reservation. These committees will be announced later.

Thus far it has been my joy to hold eleven meetings this year, and we have two other engagements. The Lord has been very gracious to us. In these meetings we have witnessed approximately 200 professions and accessions to the churches where we have labored. We assisted the following named pastors: brother F. Z. Huffstatter, in three of his churches, (we are to be with him in another of his churches); brother Jessie Dorroh, brother Allen Webb; brother Leroy Dorroh; brother Vernon Wilson. All of these brethren are fine to work with and our fellowship with them was sweet. Each of them is loved devotedly by the people whom he serves. We also held meetings at Duck Hill, Derma, and Elliott. We give God all the glory for the accomplishments in these meetings.—C. S. Thomas, Grenada, Star Route 1.

The Oktibbeha County Baptist Association convened with the Wake Forest Baptist Church Thursday, Sept. 14. There was good attendance from all the churches and the program was enjoyed by everyone. The State Mission Board was well represented. Rev. A. L. Goodrich represented the Board in general and the Baptist Record in particular; Rev. Bryan Simmons represented Baptist Orphanage; Rev. N. S. Jackson represented Anti Saloon League; Rev. Edward Farr represented 5M Club. A synopsis of the Associational letters reveals the following data: No. S. S. reporting 10, No. enrolled 832, average attendance 453, No. conversions 96, amount contributed to all mission causes \$2,342.79. The Association elected Dr. J. D. Ray as member of State Board, and Rev. G. Q. Fulgham, Maben, Miss., was elected Superintendent of Evangelism.—A. H. Childress.

Sunday the Editor was busy catching up and keeping up with Dr. F. J. Chastain of Lexington. Heard Mr. P. H. Williams teach the Men's Class in Sunday school, and he did it well; preached to a good congregation at eleven, and shared the hospitality of the pastor and his family. Here also is the beloved Dr. J. G. Chastain, with whom we have had long and brotherly fellowship. In the afternoon we went out to the newly reorganized Oregon Church, where there was a good Sunday school and the Editor had another opportunity to preach. This is a small band, but they have already in a very short time built a good church house, are now seating it, and Pastor Chastain will begin a revival meeting here next Sunday. The people of the community are entering heartily into the plans of the church, and they have a good prospect of great usefulness. The First Church, Lexington, has the best congregation in the city and worship in a beautiful church house. More than half the people take the Baptist Record.

REV. R. L. BRELAND

Rev. Robert Lee Breland passed away Monday at the home of his daughter in Hollandale, Miss. As many of our readers know he had been in very poor health for more than a year. Some months ago he went to a hospital in San Antonio, Texas, for special treatment, after spending a while in the Grenada Hospital. His condition was improved by his stay in San Antonio, and his physician thought a period of rest at home would further strengthen him. He returned to Mississippi a short time ago. To facilitate his recovery he resigned the care of his church at Coffeeville, and other churches near there. He went to visit his daughter at Hollandale, and while there was suddenly taken worse and passed away. The funeral service and burial were at Hollandale.

Brother Breland was well known to the readers of the Record, as he has for many years conducted a column under the head of "East Mississippi Department," which was read with interest and profit by thousands. He was born in Neshoba County of godly parents, his father also being a minister. He was engaged for a time in educational work and as editor of a secular paper. When he began preaching he gave himself wholly to it with great zeal and joy. He was pastor in Neshoba County for a good many years, but his later years were in the pastorate at Coffeeville where the people were devoted to him.

His ministry was characterized by sanity, modesty and unselfishness. He sought not his own glory but the glory of Him who sent him. We shall greatly miss him in all our work. He leaves his devoted companion, one son who is a well known and useful minister in Kentucky, and a daughter at Hollandale. They have the comfort of the memory of a useful life and assurance of a joyful reunion.

At Newton there were six additions to the church last Sunday, two of them by baptism. On Sunday evening 23 were baptized, making a total of 58 so far in the year 1939.

Secretary Frank H. Leavell spoke at the Clinton church on Sunday night to a large congregation mostly students of Mississippi and Hillman Colleges. He is the head of the Baptist Student Union of the South, and has developed one of the most effective organizations in the work of Southern Baptists. Nothing has ever been undertaken among our people which has helped so well to align our young people with the faith and work of our Baptist churches. At the critical time of their lives this has come in to guide their activities and stimulate their loyalty. The most helpful sign on our religious horizon is the genuine and intelligent interest our young people are taking in the work of the churches. They are not only active in their special organizations, they are taking active part in the church life, and are a major factor in our evangelistic and educational work. The B.S.U. is largely responsible for this condition, and Mr. Leavell has had a great part in shaping the course of our young people's work. The state president of the Mississippi Baptist Student Union is Mr. C. T. Clark of Brookhaven, and those who know him know him to be one of the finest among the leaders of Christian work among young people. He is in the senior class in Mississippi College.

Sparks and Splinters

Rev. J. E. Sullivan, 425 North West St., Jackson, has sufficiently recovered from a long illness to be ready to supply pulpits in nearby churches.

At the meeting of the W.M.U. of Perry County at Richton last week, two of the women walked six miles to attend. And it was hot weather. Devotion to the cause of our Lord is still alive.

The Baptist Record of August 31 said T. W. Hembree had had 14 invitations to help in meetings. It should have said Q. J. Barrett had the invitations.

During the six years of Dr. J. Norris Palmer's pastorate at First Church, Baton Rouge, 2,389 new members have been received, making a net increase of one-third. A modern educational building has been erected costing \$80,000.

The Arkansas Baptist announces that with the coming of Mr. L. A. Myers to the editorship, the paper will be enlarged to sixteen pages and will be printed on a better grade of paper. An increased appropriation has been made for this purpose.

Alabama repealed its prohibition law a year ago, and now there are said to be more places selling liquor in Alabama than there are white churches of all denominations, and more girls selling liquor than there are women in all the state colleges.

Last Sunday Mt. Olive Church in Prentiss County had its Home Coming Day. Dr. J. D. Franks of Columbus preached in the afternoon. It was here that he was converted, licensed to preach and later ordained. His father was a deacon here for many years.

Our Baptist papers and probably some others are crying out against the new law in New York State that taxes Baptists and other non-Catholics for contributions made out of public funds for Catholic schools. We Baptists had better be sure that our own skirts are clean in this matter.

The Alabama Beverage Control Board has issued license to more than a thousand people with criminal records to sell liquor in Alabama. Sixteen grand juries in the state have condemned that Board for not keeping its own laws with reference to the liquor traffic.—Alabama Baptist.

Dr. R. J. Bateman, pastor of the First Baptist Church, Memphis, Tennessee, made the opening address at the sixty-seventh annual session of Blue Mountain College. The college opened with a beyond capacity enrollment with girls from nineteen states and fifty-six Mississippi counties.

Dr. J. B. Quin writes from Summit that Sunday the tenth was a good day, fine congregations, six additions to the church; Sunday school bigger. Ten were baptized Tuesday evening. The "Come Ye Apart" week for State Missions was observed with good attendance. The programs were put on by the various departments of the church, the pastor speaking each evening.

Rev. T. Clifton Hathorn, pastor of First Baptist Church, Center, Colorado, plans to visit his old home in Mississippi, being reared near Columbia. He writes to suggest that perhaps some preacher in Mississippi might wish to exchange pulpits with him for a month, say November, December or January. There are many attractions in Colorado which would appeal to a Mississippian. If interested, write to him.

At the last meeting of the Mississippi Baptist State Convention the following special committees were appointed to report to the Convention in Jackson this year, 1939. 1. On Revision of the Constitution: W. M. Whittington, H. L. Martin, A. S. Bozeman, L. T. Lowrey and W. C. Stewart. 2. To Study the Brotherhood Movement: J. H. Street, Mark Lowry, Geo. Gay, James Buchanan, Jeff Kent, T. M. Hederman, and M. P. Bush. 3. To study the work of the denomination among the students of the state institutions: Wyatt Hunter, Owen Cooper, R. A. Morris, D. A. McCall and J. S. Riser. These are important matters which all of us would do well to think about.

Last year churches in England gave \$10,000,000 to foreign missions. The people spent \$1,250,000,000 for liquor.

Tabernacle Church of Macon, Ga., leads among Southern Baptist churches in number of baptisms in 1938; probably leads the world. There were 411 baptisms; total additions 879.

Frances E. Willard, the centenary of whose birth occurs on September 28, is one of a group of educators to be commemorated on a postage stamp. Others are Horace Mann, Charles W. Eliot, Booker T. Washington, and Mark Hopkins. Two other distinguished women, Jane Addams, social settlement worker, and Louisa May Alcott, author, are to be honored similarly.—Ex.

Pastor A. J. Linton writes that in both his churches "Come Ye Apart Week" was observed. At Union in Perry County the pastor led the services, speaking on the financial needs of the kingdom and God's plan. At Calvary Church in Jones County brother S. W. Monk was in charge of the services. There was good attendance. The emphasis in both was put on the prayer life.

The liquor interests are said to be launching a bigger campaign of advertizing. This time they specialize in the county and rural papers. We suggest that whenever your county paper or any other paper begins preaching the virtues of whiskey that another paper be started which will protect the morals of our people and lead to spending their money for legitimate business.

The proposed concordat or effort at union between the Presbyterian Church and the Episcopal Church now seems to threaten a disruption of the Episcopal Church, as one party in that body is determined that it shall not be. They claim that the proposed union would be a denial of the exclusive rights of the Episcopal priesthood for which they have always stood.

Pastor C. E. McArn had brother T. R. Coulter of Richton with him in a meeting at Good Hope in Perry County. There were three received for baptism. Personal visitation was carried to forty homes. Three prayer groups were organized. A regular midweek prayer meeting started. There will be some tithers in the church. A good offering was made the visiting preacher.

The Watchman-Examiner says: Crime has increased under repeal. J. Edgar Hoover, chief of the G-Men, says that 1,445,581 major crimes were committed in the United States last year, and that the cost of crime during 1937 was \$15,000,000,000. Think of it, \$15,000,000,000! The cost of crime during prohibition ranged from only \$9,000,000,000 to \$11,000,000,000, showing that repeal has increased the cost of crime in our country about \$6,000,000,000 a year. Mr. Hoover further states that one murder was committed every 39 minutes during the year 1937. He also tells us that America today spends \$13 per capita for education and \$40 per capita for liquor.

During the opening week at Clarke Memorial College, many parts of the state were represented, including twelve counties. Newton County led in number of students. Leake County came next with eleven, with Neshoba and Jones next. Then come Lauderdale, Jasper, Lawrence, Lee, Scott, Oktibbeha, Forrest and Clarke. We are indebted to Miss Miley for this information.

Inverness: The report of the Inverness Baptist Church to the Sunflower Association shows that twenty united with the church, seven by baptism and thirteen by letter, and that thirteen were lost to the church by death and letters. Among the two hundred sixty-five resident members are fostered five W.M.U. organizations, five B.T.U. organizations, and a Sunday school that lacks only one point of being standard. The church contributed to all local purposes \$2,845.64, and to all missions and benevolences \$595.13. The Baptist Record goes to every home each week. Mr. W. A. Price has been superintendent of the Sunday school for twelve consecutive years. Mr. R. A. Melton has been treasurer for thirteen years. Mrs. J. C. Baker has been pianist for fifteen years, and Mrs. Chas. Minter has been secretary-treasurer of the Missionary Society, ever since when? This is the eleventh year for the pastor.—C. W. Baldrige.

Pastor W. E. Hardy is teaching a Bible course in East Mississippi Junior College at Scooba to a large class. The student body is the largest ever. The work in the church is being blessed. They observed "Come Ye Apart" week, with various pastors assisting. Kemper Association meets at Electric Mills Sept. 29-30.

The Pinola Baptist Church will start its annual revival on Tuesday night, following the third Sunday in September. We will have Rev. A. D. Muse from Memphis, Tenn., to help us. Brother Muse is a native of Simpson County, and an evangelist of southwide reputation. Services will be held only in the evenings, with the exception of Sunday, when there will be two services.—Guy A. Little, Pastor.

Nine months ago brother C. E. McArn began holding services in the homes of the people, and recently a church was organized with 16 members. Two joined for baptism. This new church is in Jones County and takes the name of Tiger Creek Missionary Baptist Church. Brother McArn is pastor, J. D. Easterling clerk, W. D. Roper deacon. They meet each second Sunday and the night before. They hope to have a building soon. They ask for your prayers.

Misses Gloria Jean Kinney and Maxine Brasell left Sept. 11, 1939 to attend the Baptist Bible Institute, New Orleans, La. Gloria Jean is the only daughter of Mr. and Mrs. F. G. Kinney of Jackson. She is a graduate of Central High school and attended Hinds Junior College, Raymond, Miss. Maxine is the youngest daughter of Mr. and Mrs. T. R. Brasell of Jackson. She is a graduate of Clinton High school, Clinton, Miss. Both girls are members of the Van Winkle Baptist Church.

Mr. James Ray Coleman, son of Mr. and Mrs. F. M. Coleman of Jackson, has been licensed to preach from the Van Winkle Baptist Church. James Ray is the third son of Mr. and Mrs. Coleman and is now attending Mississippi College, Clinton, Miss. James Ray was formerly the B.T.U. director of the Van Winkle church, which office he faithfully held for one year. Mr. J. E. Henderson now succeeds James Ray as director. The prayers of the Van Winkle Church go with him in his service.

"Ambitious Dreams of Youth" is the title of a new book of sermons by Dr. B. H. Carroll, edited by Dr. J. B. Cranfill. This is the twenty-fourth volume of Dr. Carroll's work brought out by Dr. Cranfill. This generation and those to come will thank him for this service to a great cause. The title of the book is taken from the first sermon. There are thirteen others. One interesting thing connected with this book is that its publication was made possible by the gifts of a Jewish friend who does not claim to be a Christian. Dr. Cranfill says that Dr. Carroll is the greatest Baptist preacher since Paul. He was a great preacher; pastor for many years of the First Church, Waco, Texas, and founder and first president of the Southwestern Seminary. We hope that this volume, along with the others may make great Christians. It ought to be widely read. The cost is \$1.50.

Dr. B. J. W. Graham has just issued his autobiography ("A Ministry of Fifty Years.") It is a volume of more than 350 pages. Much of this story appeared in The Christian Index of Georgia and was read with pleasure by a wide circle. We were delighted to read it and it gives us pleasure to commend it. Dr. Graham overcame great difficulties in his early ministry and was for 20 years editor of the Georgia Baptist paper, The Index. His struggles and victories made a life worth while and remarkable in many ways. He never lost the human touch and always preserved a beautiful sanity, and a healthy sense of humor. He kept on being a pastor, and still is. He was also financial agent for the Georgia Baptist Orphanage. He traveled extensively not only in this country, but in Cuba, Europe and in the Holy Land. All of this forms an interesting part of the book. We wish especially that young preachers might have the book. It is a good book to read and lend to a friend. It is printed by Tyler & Co., of Hopeville, Ga., and sells for \$2.75, postpaid.

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PASTORAL PROBLEMS—"GETTING PEOPLE TO GIVE"

By Norman W. Cox

Every pastor has upon him the responsibility of shearing the sheep. We must get people to open their hearts and purses for the support of the cause of Christ. Each of us needs to know how to get people to give and enjoy it.

In West Virginia, I knew a deacon who was able to give, and admitted it, five dollars a Sunday to the support of the Lord's work. Instead of giving that amount, he gave a dollar a Sunday and called himself a scriptural giver. When asked why he called himself a scriptural giver when he only gave one dollar a week, when he was able to give five by his own admission, his answer was: "The Lord loves a cheerful giver. I can give a dollar cheerfully, but I could not give five and be glad of it." Our job is to get the fellow who can give five dollars, to give it and be glad of it, or to get those who can give fifty cents a week, to give that amount instead of five cents, and be happy over their gift.

The first necessity in getting people to give is to lead them to love the causes to which they are asked to give. Otherwise, they give grudgingly and merely to save their faces. Love rejoices in giving. Unless they love the church, the Lord and the work of his Kingdom, they will not give gladly.

There are those who give because of a sense of duty, but it does not make the giver glad. Our one chance to get our givers to be cheerful givers is to bring them to the consciousness of giving as a privilege of love, and an opportunity to manifest a devotion to Christ which expresses itself in a holy partnership with him.

ATLANTA HOPES DISAPPOINTED: ATLANTA SPIRIT PERSISTS

By Dr. J. H. Rushbrooke
President of the Baptist World Alliance

Baptists in all parts of the earth hate war. One of the most important issues which came before our great World Congress in Atlanta seven weeks ago was the Report of an international commission on the means of averting war and promoting peace. The report was in the finest spirit, human as well as Christian in its outlook, utterly free of nationalistic bias, and it has received general approval.

Now British Baptists returning from Atlanta find themselves ranged behind their government in support of war. Why? Not because they believe that armed force can achieve positive good. They know it cannot bring about the acceptance of ideals which we cherish—of religious and civil freedom or democratic control of government. They know that armed conflict involves measureless material loss and physical suffering, and is inevitably accompanied by appalling moral evils. But they are clear that there is one thing force can accomplish; as the instrument of right it can neutralize other force which is the instrument of wrong. To treat force as if it were in itself evil is to the mind of our people nonsense. Force is in itself neutral; it acquires moral coloring only from the end to which it is directed. The Prime Minister has declared that we are resisting "evil things—brute force, bad faith, injustice, oppression, persecution." British Baptists know that he speaks truly. They do not expect force, even when rightly applied, to ensure the attainment of the good; but they do hope and pray that it will neutralize the force which sustains evil.

In this testing time they will strive to cherish the finest spirit that found expression in Atlanta, refusing to hate, recognizing that fellow-Christians though differing in their political loyalties remain fellow-Christians, and praying and waiting and suffering for the shaping of a world from which the giant evils that, because they touch her soul, afflict Germany even more deeply than Poland or ourselves shall have disappeared.

CHURCHES IN THE SOUTH BAPTIZING IN 1938 ONE HUNDRED AND ABOVE

L. R. Scarborough

A Glorious Baptizing Record

I gather from the Sunday School Board's marvelous handbook for '39 a very greatly encouraging, evangelistic mood. One hundred thirty-six churches baptized 100 or more in '38, an increase of 59 over '37. Following are some thrilling facts concerning this record:

1. Alabama churches baptizing 100 or over were 9, with the Dauphin Way Church at Mobile, C. B. Arendall, pastor, leading with 178.

2. Arkansas, 5 churches, with the First Church at Fort Smith, B. V. Ferguson, pastor, leading with 222.

3. District of Columbia, 1 church, W. S. Abernathy, pastor of the Calvary Church, with 121.

4. Florida, 6 churches, with the Stanton Memorial Church of Miami, A. W. Reaves, pastor, leading with 154.

5. Georgia, 17 churches, with the Tabernacle Church of Macon, A. C. Baker, pastor, leading with 411. Two churches in Georgia lead the list all over the South in baptisms in '38: the Colonial Hills Baptist Church of Atlanta, J. M. Hendley, pastor, with 340 baptisms, and the Tabernacle Church at Macon. This number of 411 by Dr. Baker's church is the largest number of baptisms in the South in '38.

6. Illinois, the Rosemont Church, at East St. Louis, J. C. Lype, pastor, with 114.

7. Kentucky, 7 churches, with the Walnut Street Church of Louisville, F. F. Gibson, pastor, leading with 160.

8. Louisiana, 7, with the Emmanuel Baptist Church of Baton Rouge, John D. Brown, pastor, leading with 240.

9. Mississippi, 2, with the Roundaway Church, W. Clyde Hankins, pastor, leading with 113. This is a rural church, leading the South for rural churches in baptisms.

10. Missouri, 7, with the Tower Grove Church of St. Louis, F. A. Lowery, pastor, leading, with 194.

11. North Carolina, 6 churches, with the Second Church at Kings Mountain, C. C. Parker, pastor, leading with 191.

12. Oklahoma, 14 churches, with the Kelham Avenue Church of Oklahoma City, R. C. Howard, pastor, leading with 273.

13. South Carolina, 10 churches, with the First Church of Anderson, M. L. Mott, pastor, leading, with 177.

14. Tennessee, 5, with the Bellevue Church of Memphis, R. G. Lee, pastor, leading with 190.

15. Texas, 39, with the First Church of Longview, John L. Whorton, pastor, leading with 295.

16. Virginia, 2, with the Fries Church, M. F. Combs, pastor, leading with 114.

The states not mentioned were those that did not have a church to baptize as many as 100.

The total baptisms in the South for '38 was 256,814, with a net gain to the churches of 174,583, an increase in baptisms over '37 of 52,000.

Another glorious phase about '38's record is that there were 4,296 churches baptizing one, or better, to every ten church members, or almost 17% of Southern Baptists making this record. The fact is, in these more than 4,200 churches the ratio of baptisms to church members averages 1 to 6. This is certainly greatly encouraging, and should stimulate our Southern Baptist forces to an increasing persistence and a pressing crusade for the winning of souls in 1940 and on, till Christ comes again. Nothing should discourage us nor defeat us nor hold us back from this Christ-honoring, persistent crusade for the lost.

Taking Christ's and Paul's examples in personal soul-winning, the teachings of the New Testament as to the responsibility of individuals and churches, this crusade for souls, and the marvelous presence and power of God on soul-winning forces, Southern Baptists ought to make further great progress this year in this triumphant, militant siege for souls.

MINISTERS RETIREMENT PLAN

(Continued from Last Week)

In addition to the superiority of the plan from the standpoint just mentioned, the member has, we might say, a "working interest" in another fund which will supplement his individual accumulation and make available for him the total annuity contemplated by the plan.

The "C and C" fund is the bulwark that supports the plan, and while it cannot be said that the plan is actuarially funded completely and under all conditions, the forecasts of the Actuary for the Board, a well-known National Pension Expert, indicates that under normal conditions the contribution schedule will provide sufficient funds to pay the benefits. As a matter of fact, the plan cannot be actuarially funded until future experience indicates the amount that is needed. There are many variable factors, such as the age of the minister, the length of service prior to the effective date of the retirement plan and subsequent to that date, the number of members and churches participating, the number of deaths among the members before entering upon an annuity, the age of retirement which in itself is indefinite except that it must be later than age 65, and the rate of interest to be earned on the funds, and only time and experience will tell the final story.

However, regardless of this, every member participating in the plan will be far better off than he could possibly be if he attempted to follow some plan of his own. Any such plan would be certain to require larger individual contributions, and if a minister is so situated that he can divert a larger portion of his income for retirement income purposes he would improve his situation materially by participating in the Ministers Retirement Plan up to the maximum and apply the remainder of his surplus funds in the purchase of a life insurance company retirement income contract. By contributing regularly under the proposed plan the member maintains an interest in this mutual fund which under the most adverse conditions will provide substantially more for him than he can provide for himself and under any sort of reasonable conditions, which we have a right to expect, will make handsome provision for him in relation to his individual contributions.

Life insurance companies do not oppose plans of this character which are properly administered. If a substantial agency like the Relief and Annuity Board is behind the plan, the life insurance company approves the aim of adequate provision for the future, but at the same time suggests that the other great calamity, the loss of the income producer, be provided for by adequate life insurance.

Other denominations are working on retirement plans, but in most instances a large reserve fund must be collected before the plans will become operative.

The Baptist plan does not contemplate a large reserve fund in the beginning, and it is extremely doubtful that such a fund could be raised. In our case the five per cent contribution promised by the churches and the Convention takes the place of the initial reserve fund and enables us to start the plan at an earlier date, with some modification as to total annuities.

Of course, there must be representative participation and the more general the participation the closer we will come to actuarial accuracy, the desired goal.

The establishment of this Retirement Plan will result in a happier ministry because the unpleasant thought of a dependent old age will be gone. A prospective annuity is a very comforting thought because of the very nature of the annuity principle, which simply means that "your income will last as long as you do." Any plan that offers such assurance with reasonable guarantees deserves the whole-hearted support of the ministry and the churches.

EDITORIALS

THE HOLY SPIRIT OUR TEACHER

How many times doubtless you have wished you might, like the early disciples, to sit at Jesus' feet and listen to his teaching! How often have we wished that we might ask him questions today, and carry our perplexing problems to Him! Jesus always starts people thinking. And thinking always discovers problems. Thinking could not continue if there were no problems. The mind would grow stagnant if our problems were ready-solved. But the world sees to it that we have plenty of difficulties to work out.

But how helpless we are in the face of some of them. They are too big for us and become impossible of solution to us alone. It is then that we want to take them to the Lord and get his help. Jesus knew these conditions would arise, and made provision for them. He said He would not leave us as stranded orphans with no help. He promised us "another Comforter." Then he said, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

We sometimes wonder how Matthew and John remembered all that they record of what Jesus said. How could one give the sermon on the mount and the discourse recorded in the twenty-fifth chapter of Matthew? How could John give so faithfully all that was said in the upper room and recorded in chapters fourteen to seventeen? The question is answered in the words of Jesus, "He shall bring to your remembrance all that I said unto you." Some psychologists tell us that we never really forget anything but that what is needed is for somebody or some incident to remind us of it. This the Holy Spirit did for these disciples and we have the Gospels in consequence.

But they needed not only to be reminded of what Jesus said, so that none of it should be lost on them; they would need to know more than Jesus had taught them. New situations would arise in which and about which Jesus had left no definite word. Here the Holy Spirit would teach them. Such an occasion arose in the church at Corinth. The people wrote to Paul asking him questions, and he writes to answer their questions. In the seventh chapter of First Corinthians, verse ten, he tells them that Jesus had himself taught. In the twelfth verse he says, "But to the rest say I, not the Lord." He does not mean that what he is now going to say is not the will of God and authoritative. But he says it is a matter about which Jesus when he was here in the world had not spoken. It was a condition that did not arise until after Jesus had gone. It was a condition that could arise only when the gospel was preached to the heathen. A man or woman was converted, and his wife or her husband remained a heathen. What should they do. Here was where they needed the Holy Spirit to teach them, and he did so through Paul. Paul told them what to do. And at the conclusion of it he says modestly, "And I think that I also have the Spirit of God." The Spirit of God was needed to give direction in all matters in the church.

The apostles were the founders of the churches. "Ye are built on the foundation of the apostles and prophets," New Testament prophets, men who are led and taught by the Spirit of God. New conditions were before them. New problems were constantly rising up. Now questions were springing up. They could not go to Jesus to ask him in person what to do. At least he was not there to speak to them audibly and tell them how to proceed. But he had told them that the Spirit would teach them, and that he would always be on hand, be in them to show them in every case how to conduct the work and carry on what Jesus had commissioned them to do.

The New Testament scriptures are the result of this teaching by the Holy Spirit. They embody the truth which was necessary for the

guidance of the churches and of individual Christians. Jesus said, "I have many things to say to you but ye cannot bear them now. Howbeit, when He the Spirit of truth is come, He shall guide you into all the truth, for He shall not speak for Himself, but whatsoever things He shall hear these shall He speak; and He shall declare unto you the things that are to come." This is how we got our New Testament, which is "all the truth." Everything that is needed for the guidance of the churches and of Christians is found in the New Testament.

But Christians today are led into the personal knowledge of the truths of the New Testament by the Holy Spirit. They are not apprehended by man's unaided intellect. They are not taken in like the things in the school books. Spiritual things are spiritually discerned. "For who among men (what animal) knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth save the Spirit of God. But we received not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us of God."

—BR—

RIGHTEOUSNESS THROUGH FAITH

—O—

Last week on this page we spoke about "From Faith Unto Faith," of which Paul writes in the first chapter of Romans. It was seen that faith is a continually expanding or ascending experience of the Christian. There was not space for the consideration of the other truth in the passage, namely that "a righteousness of God is revealed from faith unto faith."

It is worth while to note the difference between the King James Version and the American Revision. The former says "the righteousness of God," while the latter says "a righteousness of God." Anybody who says these words over thoughtfully will of course see that there is a difference. Put it down as a fundamental that progress is in "distinguishing the things that differ." And there is a difference. The words in the Revised Version mean not that God is revealed to be a righteous God, but that a righteousness originating in God and coming from God is revealed in the gospel and is given to men through the preaching of the gospel and faith in it.

Here is a thing, a quality, which is necessary to the character of man, necessary to his living in any social system, necessary to his living in happy relationship or on friendly terms with God. Righteousness is an absolute necessity to man if he is to be himself, be what God made and purposed him to be. It is a quality which in himself man does not possess, which in his sane moments he knows he does not possess, and which God's word says he does not have. All his efforts to attain it only end in failure, disappointment, despair. Conscience and scripture alike proclaim it a necessity, and both alike declare that we do not have it. It is held before us and above us but we cannot reach it. And we stand condemned and hopeless.

It is here that God comes in again. It is when we were ready to despair that "a righteousness of God is revealed." Out of the unexpected, out of the clear sky, out of the mercy and grace of God, comes by divine revelation that which we had come to conclude was impossible. It breaks upon us like the dawn, it springs out of the night of hopelessness. It was when Jesus made the road of discipleship difficult and they said, "Lord, who then can be saved?" that Jesus said, "With men it is impossible, but with God all things are possible." As when men in a flood and in the darkness cling to the boughs of a tree, expecting to find death in the watery wastes, and then, when hope has fled, there shines the light from a rescue boat, and a deliverer comes. It is revealed, it is shown to us from without, from above. A righteousness of God is revealed.

It is God with whom we have to deal. It is He who has given us a standard of right. It is against Him we have sinned. It is He alone who can furnish us a righteousness that is standard in quality, that will satisfy Him, and permit us

access to Him and fellowship with Him. A righteousness of God is revealed. "Who shall deliver us from the body of this death? I thank God through Jesus Christ our Lord," Romans 7:24-25.

Paul says it "is revealed from faith unto faith." It comes in the door when faith opens it; and it keeps coming with every exercise of faith. Faith is believing what God says; it is taking God at His word. "Faith cometh by hearing, and hearing by the word of God." There is no way of understanding this apart from the cross of Christ. It could not be true but for the death of Jesus on the cross. "The Son of man must be lifted up." This is the only way that God can be just and the justifier of them that believe; He can thus be righteous and account as righteous those who accept his offer in Jesus. This could only be if the death of Jesus was voluntary. He loved us and gave Himself up for us. "He through the eternal Spirit offered himself without blemish unto God." If he had been forced to it justice would have been violated. Because he did it willingly, justice has been vindicated. "He who knew no sin became sin for us, that we might become the righteousness of God in Him." "The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." It is no wonder that Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world. At the cross of Christ the sins of men disappear and the righteousness of God is revealed. And a man who accepts the word of Christ on the cross is in the sight of God as if he had never sinned. More than that God looks upon him, feels toward him and deals with him as standing clothed in and in possession of the righteousness of God in Christ.

Now we must not stop here, glorious as this truth is. Paul preached the substitutionary righteousness of Christ, imputed to sinners because of their faith in Him. But he goes further than that. This righteousness of God is actually imparted to the believer. It is not simply a robe to be put on to cover our sin; it is a life transference to produce righteousness in the believer. "For if while we were enemies, we were reconciled to God through the death of his Son, much more being reconciled, shall we be saved by his life."

God does not give us a white wash or veneer of righteousness. He works in us to will and to do of his pleasure. He does not propose to impute righteousness to us and stop at that. He puts a new nature within us and a new Spirit within us until we are "transfigured by the renewing of our minds." God started with us when He saved us by the word of the cross, when we believed the gospel. But He will carry on the work until we are "without spot or wrinkle or any such thing." He has chosen us in Him that we should be holy and without blemish before him in love," Eph. 1:4. The first four chapters of Romans put emphasis on the righteousness which God imputes to the believer. But those that follow show that he imparts his righteousness to the believer.

But the point that we specially wish to be clear is that this righteousness which God imparts to the believer, comes in the same way as that which he imputes to the believer. That is it is "from faith unto faith." It is not only continuous and progressive. This progress in righteousness comes by the exercise of faith in the word of God, just as our salvation came at the beginning. Faith is the instrumentality of all the righteousness we will ever have.

"As ye have received Christ Jesus the Lord, even so walk in Him." The way we received him was by faith. Every step of advance in righteousness is by personally laying hold of the truth given us in the word of God; it is "from faith unto faith." That is why we are "sanctified in the truth"; his word is truth. There is no other way to attain righteousness. It is not done by straining after it. If we began in the Spirit, we will not be perfected by the flesh. "Ye are clean through the word which I have spoken unto you." There is no hope of a man's becoming good who

Thursday, September 21, 1939
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ABOUT FAITH

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neglects the word of God. And when he reads it, it is to be appropriated through faith. Of some Old Testament times it was said, "But the word of hearing did not profit them, because it was not mixed with faith (or united by faith) with them that heard."

—BR—

ABOUT PAUL AND HIS CRITICS

—O—

Last week we published an article signed Edith A. Brooks in which the Editor was asked some questions. We gladly answer. One question is why we did not quote all the scripture. Answer: It would take a large part of the Baptist Record. Then the writer quotes this word from Paul in connection with the command of Paul to the women to keep silence in the churches: "But they are commanded to be under obedience as also saith the law." We are asked to give "the law." Here it is: Gen. 3:16, "Thy desire shall be to thy husband, and he shall rule over thee." Often ignored today, but still to be found in every copy of the word of God. When Paul saith "as also saith the law," he referred of course to the women being "in subjection."

The idea that Paul referred to the Talmud as the law is as far from the truth as can be. It is never referred to in the New Testament. And the phrase "the law," in the New Testament always refers to the Old Testament, as any Bible student will tell you. Ask brother Lee. Paul referred to this teaching of the Old Testament as final and authoritative. And he referred to it to substantiate his own teaching about women. There can be no other reason for his referring to it. Those who charge him with misuse of the law, must accept the responsibility of repudiating what he says. And that is where the controversy lies. There is no use in proclaiming faith in the verbal inspiration of the Bible and then saying Paul misused the word of God.

Our friend is entirely in error in saying that Paul led about a woman, naming Priscilla. That is exactly what Paul said he did not do. He said Peter did it, and the brothers of Jesus and the other apostles, I Cor. 9:5. That is they all had wives. But that is the very thing Paul says he himself did not do. He says, "I have used none of these things." I Cor. 9:15. He had a right to have a wife, but he didn't have one. And having a wife has nothing to do with approving women's speaking in public. We are sorry that at this date anybody should charge Paul with leading around with him a woman who was another man's wife.

The question is asked why insist on women keeping silent when Paul tells them how they are to dress when they pray or prophesy. A person can pray without leading a prayer. And as for prophesying we have never heard that in any church yet. It is one of the things which have ceased. The word prophesy means to speak or act under the control of the Holy Spirit. It does not necessarily mean speaking in public. When you know of a woman who speaks by divine inspiration let us know.

Again the scripture is quoted, Gal. 3:28, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female." Anybody who reads the passage and its connection is bound to see that Paul is talking about the matter of being saved, the privilege of salvation, and the way to be saved. Nobody believes that these words are true without limitation; everybody knows there are differences between men and women. Nobody puts men and women to sleep in the same room promiscuously. Everybody knows that there are fundamental differences in the nature of men and women, and consequently differences in the duties assigned them. Paul said there is no difference in the matter of salvation, that all may be saved, need to be saved, and all must be saved in the same way. In many respects there are differences. The man or woman who would advocate the intermarriage of races without discrimination would soon find himself in difficulty in Mississippi. But all of us know that all races are saved in the same way,

and that is what Paul says in Galatians and everywhere else.

Only one other question remains to be answered. We are asked to explain I Cor. 14:36-37. This follows verse 35 where Paul says, "It is shameful for a woman to speak in church." Then he says, "What? Was it from you the word of God went forth? Or came it unto you alone? If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, let him be ignorant."

Paul seems pretty warm. Here were people in the church at Corinth who were doing the things that he had commanded them not to do. They will not submit themselves to his teaching. They will have their own way. The women may speak when and where they please. They insinuated that Paul was not really an apostle anyway. His reply is, Who taught you the gospel? Did it originate with you? Was it from you the word of God went forth? And you claim to be "spiritual," you say the Spirit leads you and you do not have to listen to what Paul says. Now, he says if you are spiritual get this, that what I am telling you, about the women keeping silence in the church, that this is the commandment of the Lord. I am not giving you a personal opinion. I am telling you what God says. And then, if any man shuts his eyes and his ears, refusing to hear the command of God, he will have to bear the curse of perpetual ignorance. "If any man is ignorant, let him be ignorant."

—BR—

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

Calhoun County Association

In number of churches Calhoun County Association is one of the largest in the State. And they are strong for their own as evidenced by the fact that of the 19 preachers present, 16 were Calhoun County grown.

And their officers are doing good work, therefore, they were re-elected.

As always, the people were most courteous, giving both the State Workers present, Bryan Simmons and A. L. Goodrich, a good place on the program.

The reports were well prepared and well presented.

Calhoun County's subscribers are listed as follows: Meridian Church 1; CALHOUN CITY 77; Vardaman 16; College Hill Church 1; Slate Springs 10 and 4 R. F. D.; Sarepta 1; PITTSBORO 23; Big Creek 6; Bruce 3; Derma 6; BETHANY CHURCH 18; BETHEL CHURCH 14; Sabougla Church 3.

Mt. Moriah Church and Pastor A. F. Brashear outdid themselves in entertaining the large crowd present.

At the request of Rev. A. F. Brashear we call attention to the fact that not one cent is deducted from any funds that are designated for a special purpose. For instance, if a church or an individual sends \$10 to the Convention Board office designating it to the Orphanage, the entire \$10 will go to the Orphanage.

Oktibbeha County Association

With Dr. J. D. Ray as Moderator the Oktibbeha Association covers as much ground in a one-day session as many associations do in a two-day session. The Moderator knows how to keep things moving and how to keep on time.

Officers re-elected were: Dr. J. D. Ray, Moderator and Rev. A. H. Childress, Clerk.

We were given time to present the Baptist Record EVERY FAMILY Plan and time to talk about the Cooperative Program.

Pastor J. S. Deal and the Wake Forest Church proved themselves delightful hosts.

Baptist Record readers in Oktibbeha County are listed as follows: MABEN 34 and 3 R. F. D.; STURGIS 36; Starkville 15 and 3 R. F. D.; LONGVIEW 45; Adaton 1; MORGAN'S CHAPEL 31.

Dr. Ray said that this year's Association was the "best and most harmonious and best attended in the history of the Oktibbeha Association." Unlike some associations, few left until adjournment.

Of the 15 churches, 9 gave to one or more objects through the State office.

Plantersville Adopts the Every Family Plan

Always progressive, Plantersville takes another step forward. A letter from brother N. E. Blackwell encloses the E F list from Plantersville. Regardless of size, a church with the E F Plan has as many as any other church according to membership.

Lee County now has subscribers listed as follows: Tupelo 15; Shannon 3; Baldwin 26; Guntown 3; Saltillo 3; PLANTERSVILLE 53; VERONA 44; Nettleton 1; Bethany 1; Mooreville 2.

Richton Steps Up

"Dear Brother Goodrich: I am sending one hundred names from Richton Baptist Church on the E. F. Plan.

Yours in His work, T. R. Coulter, Pastor."

Our Reply

"How I do thank you for this list of 100 names from Richton Baptist Church. I knew you would do it. Now that your people are all reading the Record I know that you are going to find them more responsive in every way. The Baptist Record is not a cure-all but it does help in many ways.

Cordially,

A. L. Goodrich, Circulation Mgr."

Record readers in Perry County are listed as follows: RICHTON 100; Beaumont 1; NEW AUGUSTA 52; CALVARY CHURCH 15; Progress Church 6.

Rev. W. C. Wood Leads Crosby To Adopt

The E F Plan

"Dear Brother Goodrich:

Your letter of September 12 just received. Thanks for your offer to come and present the E. F. Plan and for the information about it which you sent."

After talking to some of the brethren about it, I brought up the matter in conference. With no opposition, the motion to adopt the EVERY FAMILY Plan for a period of six months carried.

Sincerely yours,

W. C. Wood, Pastor Crosby Baptist Church."

Others could do likewise if . . .

Amite County Baptist Record readers are listed as follows: LIBETRY 116 and 18 R. F. D.; Smithdale 4; MT. VERNON CHURCH 34; GLOSTER 105; CROSBY 100; OAK GROVE CHURCH 28; MARS HILL CHURCH 44; NEW ZION CHURCH 22; ZION HILL CHURCH 18.

All Baptists Should

"Dear Brother Goodrich: No, I don't want to miss a single copy of my DEAR paper. I was called from home on account of sickness. I will cling to it as long as I can get the dollar. I do enjoy it and am enclosing the dollar. God bless all who are connected with it.—Mrs. Alice Scally, Walnut."

—BR—

The Alabama Baptist says that during the prohibition era in that state, one jail in Birmingham was sufficient for all needs. But in one week after the opening of the first liquor store in that city the jail became inadequate. They used the jail in Ensley, an adjoining city, which had not been used in prohibition days. The city has received a federal grant of \$125,000 to build an annex to the jail in Birmingham. Fairfield, another suburb had never had a jail. They are now asking for a federal grant to build a jail. Anybody who votes for licensing liquor in order to save money in taxes, ought to be bored for the hollow head.

SMALL BEGINNINGS THAT BRING LARGE RESULTS

The Gospel of Christ Changes Lives of Men and Creates Christian Groups in the Northern Reaches of Manchukuo

"Let me leave my things here," I asked of the poor innkeeper in his dirty, unkept place, opened for patrons coming to this new town up on the northern plains of Manchuria, "until," I continued, "a few minutes may be had to go out into the village and see if there are any Christians in your town."

A genial Chinese kindly helped me off the train and carried some of my bedding, books and tracts across the wide open space between the railway station and the village. "I know of a Christian here," he said.

As I moved down the edge of the village we walked right into the Christian to whom he had referred; but he was a poor specimen as a follower of the Lord Jesus. Lean, shabbily dressed and dirty, he gave every appearance of being an opium smoker. When I told him who I was he grasped my hand with what strength he had and exclaimed: "This is the mercy of the Lord!" He explained that he had been hoping for some time that a missionary, or other spiritual leader, come to give him strength.

"I have been," he said with moistened eyes, "a follower of the Lord for years, and enjoyed advantages which should have meant the living of a worthy life; but I have fallen by the way-side and have dishonored my Lord. Please forgive me, pastor, and ask forgiveness of God! Since you have now come, we shall go into the house and visit together." He had just borrowed a neighbor's donkey and cart and was going out for clay to repair the crude stove on which the family's food is cooked.

This man, Mr. Wen, is the postmaster of the village. He has a wife and three children. The house was dirty and unkept; so were the children. I could smell opium, but the smell was not necessary, for those of us who have lived among these people any length of time can readily discern addicts of this terrible drug. Mr. Wen opened up his heart. We prayed together. He asked the Lord for forgiveness. "I am helpless and hopeless," he said. "My lungs are in bad shape. If I could only give up this awful drug, here in this high, dry climate there would be hope for my recovery. It was for this that I moved away from my old associates in the south and came to this new place, but I am so weak." He begged again that I pray for him, and urged that I plan to come often to visit him and the village.

We went out on the streets, visited in the places of business, small shops, sold some scriptures, and then had a pleasant time of fellowship with the school teacher. He consented to our preaching to the pupils and others at the school house in the afternoon.

On my next visit more scriptures were sold and tracts distributed. The school was closed, but we met in the home of Mr. Wen. Some had become interested in becoming Christians. An evangelist, a Mr. Chang, then went to the place for a few days and I met him there. Five were baptized in a lake nearby. The little group of believers agreed to pay \$3.00 a month on his salary and all traveling expenses if Chang would come once a month. Later Miss Liu, the Bible woman at Anganghsi, and Evangelist Chang conducted a week's special meeting. They were allowed to speak in the school and visited in the homes. Many were greatly helped. By this time Wen and his wife had given up opium. As there was no suitable place for meetings, the Christians decided that a house should be built, we in Harbin making a small loan to supplement their contributions. Materials have now been bought and building of the little meeting place is going forward.

Since Mr. Wen reconsecrated himself to the Lord, his wife has become a Christian. They have cleaned up their children and their home, and have taken a new lease on life. He has been made head of the Concordia Association of the

village. On my last visit he expressed thanks in tears for my having saved his child from death, he claimed, because of medicine and canned milk sent, and for the spiritual blessing that has come to him and his wife. A reading class has been opened in their home to help those who are unable to read the Bible. On this last visit the meetings were held in their home.

After a day spent in preaching, distributing tracts and selling scriptures, we came together for the evening service. This lasted far into the night, for there were many things about which to talk, including final arrangements for obtaining a lot and erecting the building. There were enquirers to be examined. By the time we could celebrate the Lord's Supper, and for the first time, midnight had arrived. It was an impressive service: there at this little home, in the quiet of the night. All that could be heard in the cool spring night were the clear voices of wild ducks, geese, swan and other fowl on their spring flight to the northern reaches of Manchuria and Siberia for nesting and the bringing in of new life in the world. It was Easter. We were reminded of the new life which Christ brings now and at all times to those who trust Him.

—Charles A. Leonard, Sr.

Harbin, Manchuria.

MISSISSIPPI BAPTISTS LEAD

J. D. Franks

In the present effort of our Foreign Mission Board to reach a total of 25,000 subscriptions to The Commission by the end of 1939 Mississippi is leading all the states of the Southern Baptist Convention, except two, Illinois and New Mexico. Quotas have been assigned the states on the basis of one subscription for every \$40.00 given to Foreign Missions. That gave Mississippi a quota of 875 subscriptions. We had reached on August 15th a total of 846, which is only 29 subscriptions short of our quota. But one church in Mississippi, First Baptist of Philadelphia, turned in 240 of these. With just a little effort upon the part of a few other churches we should easily reach not only our full quota of 875, but of a 1,000 or more.

Many of our associations are to meet during the fall months. That will give a good opportunity to present the cause of this great magazine. If there is a magazine in the whole field of the religious press which offers so much for so little (only 50 cents per year) this writer knows nothing of it. Besides it is the official organ of our great Foreign Mission Board, and for that reason it should have the widest possible circulation.

Subscribe now. Send your subscription lists to Rev. John Hall Jones, Foreign Mission Board, Richmond, Va.

Saturday night, Sept. 2 the New Harmony Baptist Church authorized a presbytery composed of the following brethren, H. G. West, pastor, J. P. Kirkland, Herman Dugard, Silas Cooper, J. E. Jennings and Joe Canzoneri, to examine brother Raymond Kolb in respect to his ordination to the full work of the ministry. After a sermon by brother Silas Cooper the presbytery met in council for the examination. Brother Canzoneri was elected chairman and brother Cooper to lead in the examination which was held in the presence of the congregation. Brother Kolb stood a very thorough and satisfactory examination. The presbytery unanimously and heartily recommended the ordination of brother Kolb. The church voted to have the ordination service Sunday afternoon, Sept. 3. The ordination sermon was preached by the pastor, brother H. G. West and the charge was given by brother Cooper. Brother Kirkland led the ordination prayer. Brother Raymond Kolb is a fine, consecrated young man and a young preacher of promise. He graduated from Mississippi College last Spring and will enter the Southern Seminary this fall. The presbytery, this church, and we feel sure, the Baptist brotherhood also, commend this young preacher to the grace of God unto a glorious ministry for our Lord and Saviour Jesus Christ.

Rankin County Association, meeting with Oakdale Church, Sept. 27, will begin with Devotional by D. W. McLeod, then Organization, Visitors, Appointment of Committees. W. S. Landrum will report on State, Home and Foreign Missions; B. L. McKee, Social Service. The sermon is by F. M. Britt. After dinner E. N. Patterson reports on Christian Education; W. H. Wood on W.M.U. and S. S. Report of Committees concludes the day.

The Baptist Standard says of Dr. Geo. W. Truett, "At no time has he been as great a preacher or more active in his work than now." The church house of First Church, Dallas was packed on a recent Sunday when the forty-second anniversary of his pastorate was observed. He preached on the text, "What will you do with Jesus." Ten joined the church, two of them for baptism. A Presbyterian preacher in Jackson told us a few days ago that he heard Dr. Truett preach at Ridgecrest recently, and heard him with great joy.

The Lord gave us a very gracious revival at Ecru. Brother R. B. Patterson of Okolona brought the messages. He preached truly great evangelistic messages. There were 11 or 12 additions to the church for baptism. Brother West, the pastor, who has been in poor health was taken sick the last day of the meeting. The doctors ordered him to take an absolute rest for two or three months. He has been a very faithful and busy servant of the Lord. I am sure that all of us who know him will earnestly pray for his speedy recovery.—Joe Canzoneri.

Newton: We closed our meeting last Friday night. It began August 27. Brother H. L. Spencer of College Avenue Church, Ft. Worth, did the preaching. J. T. Smith of Clarke College led the singing. Personal work and young people's prayer meetings were in charge of Joseph Allman. We had a great meeting: twenty-one approved for baptism, one by restoration, and thirty-two by letter. We had previously baptized 35 since the first of the year. Our people were well pleased with the preaching and work of brother Spencer. He is truly a great gospel preacher. Newton would be glad to see him come again.—R. A. Morris, Pastor.

Berwick Church, Amite County, held a six day revival beginning first Sunday in August. Dr. E. K. Cox, Gloster, preached. The pastor, or his people never heard better or more vigorous preaching. The Word was expounded. Mark says that "Jesus came . . . preaching the gospel . . . and saying . . . Repent ye, and believe the gospel." So preached Dr. Cox, with power, and conviction, and love. We listened with a sense of hearing a message that God had wrought out on the anvil of His servant's life experiences. Not a member, I think, from the oldest to the youngest, but "saw the Lord upon a throne, high and lifted up, and . . . said, Woe is me . . . I am a man of unclean lips"; and finally, "Here am I, send me." There was a revival in the pastor's heart, and among the membership. Ten additions, 8 for baptism.

Bethel (Black Jack): The Lord revived our church in the old time way. I have never seen a greater manifestation of His power than was made known to us at Black Jack. Rev. A. L. Goodrich was God's messenger to us, and he certainly was led and empowered by the Spirit of God. Brother Goodrich appealed to the church members as well as to the lost to surrender their lives to the Master. Many of the long-time saints at Black Jack stated that this was one of the great if not the greatest revivals our church has witnessed. Our church will long remember the great blessing sent to us through brother Goodrich. Rev. Young Gerrard conducted our song and young people's services in a splendid way. He is one of the most consecrated young men I have ever seen. I rejoice to recommend him to the brethren. Our young people were drawn closer to the Lord through his leadership. Since our church was greatly revived it was only natural that souls were added, 11 coming on profession of faith, 10 by letter and 2 rededications. I believe the Lord still adds to the church daily such as should be saved.—T. F. Stroud.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

Many assemblies of God's people are pictured in the Word of God. To us these pictures are climaxed in such scenes as are found in Revelation, chapters 5, 7, 21, 22.

Note: "His voice as the sound of many waters." Again, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation."

Beginning with the assembly of Christ's ministers—300—400 of them—at Clinton the first of the year, this has been a year of unsurpassed assemblies so far as our experience goes.

Next came our Sunday School Convention at Laurel, attended by one thousand people, a good program being provided.

Our Mississippi W.M.U. Convention at Clarksdale, was outstanding.

Along came the Southern Baptist Convention with over eight thousand people in assembly. What an inspiration!

We think of the meeting of the Southern Baptist W.M.U. in the same terms. A riot of color in dress, an extravaganza of Christian consecration, an assembly of christian women bent upon further extension of His Kingdom.

Then came the Texas Evangelistic Conference with one thousand attendants upon the spiritual exercises.

We were also privileged to attend the Southwide Sunday School Conference, Ridgecrest, North Carolina, through the invitation of Secretary Williams—in a way "batting for him" in his absence due to sickness in the family. Fifteen hundred people present.

Came the climax the next week! The Baptist World Alliance, Atlanta, Georgia with well over fifty thousand people present in comfort or discomfort as the case might be. Here we thought, as we heard the swelling volume of voices preceding the programs, "His voice as the sound of many waters."

We cannot feel all is lost in the face of these things as well as other experiences of this year and other years. We take heart despite the chaos, war, hate, ignorance and indifference! God! Our God! Our God marches on!

II

This summer we have been privileged to be in meetings as follows: First with Dr. J. D. Thompson and the Booneville church. Brother and Mrs. Thompson are doing a fine work. They keep a program going and use their young people. They report about nineteen additions since. This we regard as a sign of spiritual health. A young lady came up at close of last service offering for Foreign Mission service.

Along came those splendid friends, the W. R. Coopers and Tylertown. Here again we found good fellowship and real enjoyment in service. Brother Cooper is one of those minister influences greatly helping the writer when a boy. Dr. W. L. Holcomb and Mrs. Holcomb were most cordial while we lingered in service at Prentiss. The saints there are happy in their new building and keep things moving.

Results in part from these meetings given last week.

With real regret we "called in" three summer revivals because of other pressing matters. We look forward to hitting the usual revival stride.

III

Unreported summer engagements:

The Tallahatchie County Association in special session, Charleston, well attended, 10 churches represented with 3 pastors present.

Long time reporting it but the Mississippi

College-Hillman College commencement most inspiring.

Plenty of challenge in that R.A. Camp, Castalian Springs—Miss Edwina Robinson, sponsor. With Brother Auber J. Wilds (you have heard of him) in four district B.T.U. conferences—Harrisburg, Okolona, Mashulaville and New Hope. A fine type of work for all the people—this program. Auber Wilds was a most loyal church member long before coming to his present position.

We found a large and receptive audience at Natchez while supplying for Dr. W. A. Sullivan. We were conscious of the fact we stood in the pulpit for a pastor who knows both how to preach and teach the Word.

The Mississippi Baptist Assembly has been a favorite meeting with us throughout our ministry. Probably because it meant so much to us at the very start of our ministry. So it was good to be able to attend again.

About 200 men present at Laurel—Brotherhood meet despite a rainstorm. We presented "Plans in our work."

At Montrose and Louin we supplied for that princely friend Dr. J. E. Wills. Good congregations and interest.

Five pastors meetings in the interest of Woman's College endowment.

Supplied at Carthage for Pastor P. D. Bragg and found large Sunday School group in session at Tuscola in afternoon. Brother Bragg and wife are doing good work.

With Pastor Percy Ray at Myrtle and Wallerville. He is a dynamo of evangelistic fervor. Good to be with his people.

Southwide Baptist Church, Jackson, constituted. Had privilege later of bringing two evangelistic messages. Two for baptism, 6 asked for prayer and some few dozen came forward for re-consecration.

Supplied at Long Beach both hours. Heard they called Pastor Posey. Blessings upon him and them.

Spoke about 5 times on Sunday, First Baptist, Tupelo and Belden. Dr. Holcomb and workers at Winona Lake. Good crowds.

Attended first regular association at Macedonia Church, DeSoto County. Dr. Cook, Dr. Horton and all others were most cordial and insisted upon plenty of time being taken to present the work. This was the second church of our ministry. Here we held our second and fourth revival. They passed resolutions on evangelism, elected chairman on evangelism, also 5M Club, 100M Club, etc.

At First Baptist Church, Brookhaven, another truly First Church of the state. Dr. S. H. Jones goes on in a great way.

First Church, Jackson, presenting "Come ye apart" plans to Workers Council, at invitation of Mr. May, superintendent and Mr. Love, assistant to pastor. Led prayer meeting as invited by Dr. Hewitt. Large room filled with young and older folks at prayer meeting.

Second regular association meet at Elliott—Grenada County. This was the first church of our pastorate. Here held first revival, ordained first deacons, indeed organized the church, baptized for first time, first building and dedication program. (Did not marry or bury anyone.) The brethren were most cordial.

Doxology: Numbers 6: 24-26.

BR

To members of Crystal Springs Church: Every effort is being made to acquaint all the families in our church about our annual series of revival services which begin September 24th and continue through October 6th. We will have as guest preacher, Rev. Chas. F. Leek, pastor of the Highland Avenue Baptist Church of Montgomery, Ala, and as song leader, Rev. W. W. Grafton, pastor of the Immanuel Baptist Church, Hattiesburg, Miss. Every member is urged to attend the very first service and continue working and praying for its success. These are outstanding men who come to serve with us, but the success of the meeting rests more upon us than upon them. Resolve now that you will do your part.—A. B. Pierce, Pastor.

Mr. Sam A. Martin, M.A., of Ruston, La., becomes head of the English Department, Bessie Tift College in Georgia.

Dr. Carlyle Campbell becomes President of Meredith College, the major school for young women maintained by the Baptists of N. Carolina. Dr. Campbell is a school man, thoroughly versed in educational work and has the confidence of all the Baptists in North Carolina from the start.

We are in the midst of this effort to enlist all our churches in our State Mission program. We are delighted. Every department of our church has been actively enlisted. It is really thrilling to see the entire church seeking and giving information about our state work. We hope that some time each year will be given to this idea of enlistment, enlightenment and enlargement; socially, spiritually and financially. Now for a larger offering to state missions.—L. G. Gates, Pastor.

Pelahatchie: On Sunday, September 24, we will begin our revival here in Pelahatchie. We are asking that all of our members put other things aside and attend every service. The morning services will begin at 10:45 a. m. and the evening services at 7:30 p. m. Brother James C. Taylor, pastor of the Escatawpa, Miss. Baptist Church will be in charge of the singing. We urge every member to be much in prayer and faithful in attendance. Take every opportunity to invite friends to the services. Let us put this meeting first in our lives for the time that it is in progress.—E. N. Patterson, Pastor.

Dr. John D. Freeman, Nashville, executive secretary of the Tennessee Baptist Convention for the past six years, has resigned that position to accept the pastorate of the Ridgedale Baptist Church of Chattanooga, Tennessee, lately served by Rev. David N. Livingstone. Dr. Freeman will serve in a dual capacity till the close of the Convention's fiscal year. Before becoming State Secretary, Dr. Freeman was editor of Baptist and Reflector, the Baptist organ of Tennessee, for eight years. Prior to that time he had served as pastor of the Belmont Heights Baptist Church of Nashville, Tennessee, First Church of Springfield, Kentucky, and West Broadway Church, Louisville.—Walter M. Gilmore.

It must be evident to any one who will think a moment that missionary sentiment will die if there is not a sense that we have something of unutterable value to give, that we hold it in stewardship for a world that needs it, and that we must utter by faithful world witness this message which, though unutterable in its worth, is so plain in the telling of the Gospel story that the proverbial wayfaring man may see the placarding of it on life's highway and be saved. That we have such a sense of divine calling to witness to our priceless heritage of truth, undergirds all our missionary work in the world. It gives us the collective self-respect that goes with responsibility and is in no sense hurtful to a proper humility and respect of others.—W. C. Taylor.

Once upon a time a preacher in Mississippi, who made a business of studying and preaching the Bible, advised a well known evangelist to take a year off and study the Bible. We do not know about taking a year off, but we do know that we who preach sorely and sadly need to study the Bible. We read a good many sermons published in books, and we hear one occasionally. It is a rare thing to hear or read a sermon through without finding some scripture misinterpreted. Often the text used for the sermon is wholly misunderstood and misinterpreted. Is that really preaching? Can that be preaching which misinterprets the word of God? And it is all because many of us preachers do not really study the word of God. We read it slovenly; don't stop to think what it means; take for granted that what somebody has already said about it is true, without any critical examination of the connection or the words of the text. If doctors practiced medicine in that way (and maybe some of them do) they would kill a lot of people. Should not the word of God, the word of life be treated with more consideration? Should not God's people be deserving of better service?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Mortmain Proposal

A few days ago on my way to an associational meeting, I picked up a wandering boy. He was on his way to a certain place with the hope of getting a job. As we rode along he remarked that if he could work for a few more months he would not have to work any more because he expected to inherit a sum of money from a relative. None of our religious institutions in Mississippi can ever look forward to an inheritance by will—because of the Mortmain Law that is written into the Constitution. Perhaps you already know of the proposed amendment to the Constitution that will be voted on at our general election.

Literature has been sent to the president of every society with the hope that all the women will be informed about this change. I believe each of you will realize what such a change will mean for our institutions and will consider it your duty to go to the polls that day and vote.

Iwo, Nigeria, West Africa
July 18, 1939.

Dear Friends:

I am far behind reporting on affairs in Africa. You might well think we have dropped out of existence. It hardly seems possible that we have been here a year now. As you may imagine time has not hung heavily on our hands. I am still trying to arrange some way to get about eight hours more work into the day. There are so many things that should be done and many to which we can't do justice.

When we arrived last July we were set the task of coming to Iwo to relieve the MacLeans and make preparations for moving our teachers' training college here by January if possible. That involved putting up class room buildings, dining room, kitchen, and arranging for housing about a hundred more students as well as arranging the mission house to provide for the other family to live with us while their home is being built. This is quite a building program when you realize that the walls are built of mud and each two-foot course must dry well before adding the next, and you may imagine something of the uncertainty of it all when one knows how leisurely moving are the majority of our African workers.

However by staying with it Mack succeeded in getting things near enough finished so the college could move and open the 1939 session here at Iwo. The past few months have been filled with the reorganization of three schools into a working unit. The Elementary school has its boarding department so that has to be adjusted to fit into the plan for the College and Industrial school which were combined.

The college church is functioning too. All students are members. We have a full graded Sunday school with 8 classes and a B.T.U. with 6 unions. We have regular preaching service here in the morning and the students all attend church in the town in the afternoon.

Of course our church in the town has all the regular organizations including the W.M.S. It is impossible for me to be present at all the various meetings as I used to be, but I try to meet with each the W.M.U., G.A. and Y.W.A. at least once a month. There are a dozen villages around here which we should be visiting but we can't go to them regularly and in fact have not gotten to some of them at all yet. But we are trying to arrange some way to get around to them. For some we will have to walk 6 or 8 miles each way, to some we can ride a bicycle.

These same villages furnish us with a health problem. But they will come to us for their ill-

nesses and they came in such large numbers, walking from 6 to 15 miles that it requires most of my time in the dispensary. They have the most dreadful diseases and many are desperately ill when they arrive. They are not always willing to remain when they come. Often they have rebelled against the whole family and a host of friends at home to come, and they are told of the terrible things that might happen to them, so they are determined to just come and get some medicine and return home the same day and in cases of that kind we must be content to do what we can then and allow them to return home though we know it will set them back days recovering, and oftentimes it means the death of little babies but we must win their confidence first. Usually they return the next day content to remain.

We are delighted to see our new maternity building nearing completion. It was given as a memorial to a Negro mammy by Mrs. Longest and her sister of Oxford, Miss. We really need it now for our present building is full to overflowing. And as soon as we finish this we will have to build another large ward. At present we have patients on the porch, and in the treatment and examining rooms, and many are sent home who should remain in for treatment.

Our friends in Mississippi have had a large part in the work here at Iwo, for the splendid dispensary plant we are now using was built with their gifts about 12 years ago. And now Starkville and McComb gifts are going to begin the erection of this third unit. The second is the Maternity building just mentioned above. We are grateful also to friends in McComb for the salary of our midwife.

We will have the maternity building completed during the next few months and then as soon as the rains cease we hope to make a beginning on the new ward and will build it just as fast as we can finance it. In this new building there must be isolation wards and an infirmary for the sick students. All students are taken out of the dormitory as soon as they are ill for we cannot afford to run the risk of getting an infectious disease started in the student body. We have already had smallpox this year. Fortunately we discovered it early and only two of the students had it. But it gave us an anxious time for a while. With our people right on the campus and the day school children we had about 500 to vaccinate and look after.

We don't plan to put up an expensive medical plant here but we are 60 miles from the hospital at Ogbomoso and 30 miles from a government hospital and we must be prepared to care for a large number of patients among the 60,000 of Iwo and the hundreds in a dozen villages in a radius of 15 miles. Often we must care for desperately ill patients because they simply won't go that far to a hospital.

Daily our hearts are rent by the pitiful conditions of the people we see. We are in turn annoyed and heart broken because of the ignorance and superstition of the people. Here comes in a fine healthy baby whose mother died because of lack of the simplest attention, and whose father will tell you without hesitation that he tried to kill it or had planned to kill it when he was stopped by our Christian teachers. He says he had no way to care for the baby now that the mother was dead and so he was going to murder it and bury it and tell people that it died during the night. Then there is the tiny baby 7 days old developing tetanus, the people bring it but refuse to remain so we can fight furiously to save its life, because they must have a feast and name the baby on the 8th day.

Now we can beg and plead with them and tell them the baby won't be living on the 9th day unless they remain for treatment, but it matters not what happens they must have that feast and name the baby even if it dies the next day.

And by the way we have received during the past ten days four babies whose mothers died at the time of birth. We don't even hear of a fraction of them. Then we daily have mothers tell us, "This is the 4th, 5th or 6th time this baby has been born and gone away, can't you do something to make it live this time." It is a universal belief that the same child is born again and again, if it dies. It is only when they have one living that they think a new spirit is given. They often mutilate the child's body and throw it away trying to discourage the spirit that inhabits it. Or then a baby is very ill and we work and work with it they become impatient and say well just let it die, next time it comes back we will come early and let you help us.

Then there is another heart-tugging sight. That is lepers such as the one who arrived today, coming a long distance, wanting to live with us. Every finger has at least one joint missing and the disease had begun to affect the toes. This one is about 110 on our roll and of course we will take him in and give him a chance to live on the lepers' farm and get treatment. You see there is practically no place in the country where one in his stage of the disease can get treatment for the few treatment centers that exist only take early cases, for it is thought that only the early cases stand a very good chance of recovery. But somehow I feel that it is worth while to take in these poor friendless desperate cases and give them the benefit of what cheer and comfort they can derive from association with other lepers and the little contact they have with those of us who treat them, and then too in most cases we can check the disease and prevent its devouring all of their hands and feet, and so we take in all that come to us.—Mrs. H. P. McCormick.

—BR—

If the agitation about what day to observe as Thanksgiving Day shall result in using all of them as a day of giving thanks, it will be an improvement on the past several years.

Congress is called in special session by the President to meet Sept. 21. Our people should earnestly pray for God's guidance in this critical time.

The Brotherhood quarterly for October, November and December, is now ready. Men ought to get it and keep up with the Brotherhood work and aims.

Most of the churches in Richmond, Va., will conduct a simultaneous evangelistic campaign conducted under the leadership of Dr. Roland Q. Leavell, beginning Oct. 15.

We see from the Religious Herald that the Association of Colleges and Universities has recently ruled that a Doctor of Theology degree will have the same value as a Doctor of Philosophy degree. For this reason the Louisville Seminary will hereafter confer the Th.D. instead of the Ph.D., which has been given for the past twelve years.

A reader of the Record commends a certain religious weekly because it never criticizes anybody. If that is true it needs to mend its ways for it is a long way from following the example of Jesus or Paul, or any writer in the New Testament, or any prophet of the Old Testament. A little more of the Spirit and power of Elijah and of John the Baptist would help in setting the world right and correcting men of sin.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
a change. If you do not send in your
renewal your name will be dropped from
the list.

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WHEN MOTHER KNELT TO PRAY

Father who art in heaven,"
I used to hear her say,
though I was only seven,
When Mother went away.

was too young to measure
The weight of every word,
But still I fondly treasure
Those tender prayers I heard.

from little "Now I lay me"
To those of higher vein,
Though time has come to gray me,
I love their sweet refrain.

When I saw Mother kneeling,
I felt that God was near.
He also shared the feeling,
She knew that He would hear.

and when I hear her saying,
"God bless my little boy,"
I always paused in playing,
My heart leaped up with joy.

I felt her hand caressing,
And then, like her, I knew
That God had brought the blessing
That Mother told him to.

My childish faith has faded.
I see with dimmer eyes.
My mother's face is shaded
By walls of paradise.

Lord, give me faith like Mother's
And teach me how to pray,
And how to live for others,
Like her from day to day.

—David E. Guyton,
Blue Mountain, Miss.

BLUE MOUNTAIN

From nineteen states and fifty-
six Mississippi counties girls are be-
ginning to arrive daily to enroll in
the sixty-seventh annual session of
Blue Mountain, Mississippi's oldest
college for women. President Law-
rence T. Lowrey states that another
capacity enrollment is expected
when classes begin Thursday.

Tuesday and Wednesday will be
devoted to registration. The open-
ing address Thursday morning will
be made by Dr. R. J. Bateman, pas-
tor of the First Baptist Church,
Memphis, Tennessee.

SOUTHWESTERN

Southwestern Baptist Theological
Seminary has just opened its 33rd
annual session with the largest and
most promising enrollment in many
years. Over 550 resident students en-
rolled during the first week. Up to
that time 103 colleges and uni-
versities were represented among
the student body. While the ma-
jority of the college students are
from Baptist schools almost 100 are
from state schools. Dr. L. R. Scar-
borough, president of the Seminary,
attributes this marked increase
largely to the work of the Baptist
Student Union of the South. Dr.
Scarborough reported congratula-
tory telegrams had been exchanged
with Southern, B.B.I. and Kansas
City Seminaries.

Two new instructors have been
added to the faculty. Rev. Jesse
Northcutt, County Line, Oklahoma,
a graduate of Oklahoma Baptist
University, who received his de-
gree of Master of Theology last
May, will be instructor in New
Testament Theology. Rev. Frank
Means, Kansas City, also a graduate
of Oklahoma Baptist University and
the Seminary, will teach in the
Department of Missions.

The formal opening program was
held Friday night with Dr. S. A.
Newman, Professor of Philosophy,
delivering the address on "The Con-
flict between Science and the Chris-
tian Faith." After the reception for
new students the faculty and stu-
dents were entertained at open
house at the Library in its new and
larger quarters in the woman's
building.

ELLISVILLE YOUNG PEOPLE'S STEWARDSHIP NIGHT

The young people's auxiliaries of
the Woman's Missionary Union of
First Baptist Church of Ellisville
observed Wednesday night, Sept.
13 as Stewardship Night of "Come
Ye Apart" week for state missions.
The following program was pre-
sented:

Praise—
Hymn: "Trust, Try and Prove
Me."

Hymn: "Take My Life."
Prayer that God's people may ac-
cept His word on financing His
Kingdom's work—C. W. Lord.

Offering for State Missions.
Devotional—Kathleen Hudson,
President, Ann Hasseltine Y.W.A.

Duet—Billy Watson and Billy
Hilbun.

Stewardship Verses—Sunbeams.
Stewardship Quiz—Junior G.A.,
and Junior R.A.

"Missions Wait on Stewardship"
—Mrs. S. M. Thomas, Jr., Steward-
ship Chairman.

Hymn—"Something for Jesus."
"My Stewardship Rainbow"—
Gartenhaus Y.W.A.

"In Partnership With God"—Ed-
wina Robinson, State Y.P. Leader.

Invitational Hymn No. 232—
"Softly and Tenderly."

Benediction.
Ushers—Cleston Lee Armstrong,
David Hill, Elton Thomas, Shelton
Thomas.

Choir Director—Mrs. Lela Buck-
ley.

Pianist—Miss Corrine Holleman.
Young People's Director of W.M.
U.—Mrs. Jeff Walters.

HALF-TIME TO FULL TIME

There are hundreds of half-time
churches in our Southland that ought
to be on full time and would be if
many preachers of half-time
churches were willing to try going
on full time. Some full time pastors
who wish to change pastorates
might well consider this proposition.
In one year the average half-time
church will more than double its at-
tendance at Sunday school, more
than double in finances, and other
phases of church work. After the
first year it will continue to de-
velop and grow and soon be doing
several times as much as it ever
did at half-time. The most import-
ant thing needed to make a church
grow is for a trained leader to stay
with it every day in the week. The
big step is for a minister to have
faith enough to start on full time
without any guarantee of what we
call a "living salary."

Here is the way it worked for the
writer in three different states.
While a student in the Seminary a
large country church thirty miles
from Louisville called him at half-
time at six-hundred dollars a year.
The new pastor made a proposition
that they go on full time at eight
hundred dollars a year. It was
promptly accepted. There was an
immediate new interest and en-
thusiasm for all phases of church
work. The budget for the first year
was set at \$1,200 but \$2,000 was
paid in, over \$300 going for mis-
sions; something that had never
been done before. The pastor left
the Seminary with this church pay-
ing a student pastor \$1,000 a year,
an established full time church. In
Mississippi after the writer made
the mistake of trying to preach and
teach, the Lord sent him to a half-
time church with less than one hun-
dred members that was paying two-
hundred dollars a year. Under the
Lord's guidance this church in a
poor farming section, four miles
from town went on full time. Its
physical equipment was a one-room
frame building in the open country.
Obedience to the Lord was reward-
ed with two years of the happiest
life any preacher could enjoy. In
these two years this church added
a hundred new members. About half
of these came by baptism and many
of these were adults who became
leading workers in the church.
School busses played a prominent
part in the growth of the work.
Eight Sunday school rooms were
built, the building painted inside and
out, the grounds beautified, a light
plant installed, and other improve-
ments made without incurring a
church debt. In baptisms, B.T.U.
work, and other phases of church
work this church ranked near the
top in their association where there
were twenty-two churches several of
which were large town churches.
There is no need to go into detail
on how the Lord fed and clothed
the preacher, his wife and three
children. It is enough to say that
they got as much food, almost as
many clothes, and a lot more joy
out of life than they got later on
a salary of three hundred dollars
a month. In Virginia, the writer
found a half-time church with less
than fifty resident members that
the Lord wanted to go on full time.

Its annual salary had been as high
as three hundred dollars. At the
end of the first year without any
protracted meetings more than 30
had been baptized and ten or more
new members had come by letter.
Sixteen hundred dollars was raised
for all purposes the first year at
full time. This church has been on
full time for eighteen months and
although it has some growing pains
occasionally the Lord is proving
again what He can do when serv-
ant and people are willing to try,
trust and prove Him.

We know that God has all power
and if we put Kingdom building
first, that all these other things
shall be added unto us. If the read-
er of this article is pastor of a
half-time church let him pray
earnestly and see if God puts in on
his heart to take a half-time church
to full time. If you attempt this,
many pleasant surprises await you.
Your expenses will be less and your
joy will be greater because the mem-
bers will appreciate your sacrificial
spirit and respond to your leader-
ship. If you are interested, please
let the writer give two precautions.
Be honest when you pray about
your car. You will be making less
money this first year but you will
not have as much traveling to do.
The writer did not have a car in
either of the three pastorates men-
tioned and is sure he got along
better without one. How much bet-
ter are we than the thousands of
poor people who worship an old sec-
ond hand car that keeps them broke,
if we use every excuse to hang on
to ours. The other suggestion is
this: By all that is high and holy
resist every temptation to take a
side-line job of any kind, under
any conditions. The chances are, you
are convinced that a pastor of a
full time church has a better op-
portunity for getting things done.
Maybe God wants you to take some
half-time church to full time.—P. E.
C.

S.S. ATTENDANCE SEPT. 17

Jackson Griffith Mem.	638
Jackson Northside	130
Jackson Van Winkle	103
Jackson Davis Memorial	221
Newton Church	242
Hattiesburg Immanuel	164
New Albany	363
Moss Point	110
Terry, Sept. 10	231
Crystal Springs	347
West Laurel	513
Bethlehem (Jones County)	108

B.T.U. ATTENDANCE SEPT. 17

Jackson Griffith Mem.	280
Jackson Davis Memorial	157
Jackson Van Winkle	47
Jackson Northside	48
Newton Church	121
West Laurel	229
Crystal Springs	113
Moss Point	70
New Albany	71
Hattiesburg Immanuel	108

666 relieves
misery of
Colds
LIQUID-TABLETS
SALVE-NOSE DROPS fast!

B. O. B. F.

Field Representative
BRYAN SIMMONS

In my last article, reference was made to an added plan for carrying on the Baptist Orphanage rebuilding program. This plan we called "The 500 Club in the interest of B.O.B.F." The response to this proposition has been so encouraging as to lead me to give more details concerning it.

1. What is the idea? It is to enlist 500 individuals or groups (such as Sunday school classes, W.M.U.s, Sunday schools and churches) who will give or raise \$2.50 per month for one year for B.O.B.F.

2. What will it do? (a) It will give the Orphanage something definite to work to, (b) It will give the Orphanage something definite to look forward to, (c) It will afford a fine opportunity for co-operation for a worthy objective, and (d) In one year, it will provide practically enough money for an additional building at the Orphanage.

3. When will this additional building be erected? It will be started as soon as sufficient funds are in hand to warrant the undertaking and go up only so fast as additional money comes in.

4. How may these pledges be paid? Cash, monthly, quarterly or as the subscriber prefers.

5. Will Mother's Day and Thanksgiving offerings be counted on these pledges? No. Receipts from the Co-operative fund and from other sources are insufficient for current expenses, so the Orphanage has to depend on these offerings to supply the current needs of the children.

6. How can club memberships be handled to the best advantage? Individuals can take out memberships and pay on them through the church treasurer or direct. Sunday schools can take out one or more memberships and pay same with 'once a month' offerings. Churches can take out memberships and include the amount in the regular church budget. "Where there's a will there's a way."

7. Will you join? Some twenty-five individuals, Sunday schools and churches have said 'yes' within the last ten days and we shall be happy to have you do likewise.

Join us. Seek to get your Sunday school, B.T.U., W.M.S. or church to take one or more memberships. A hearty response to this proposition, along with the continued assistance through 'once a month' offerings from Sunday schools and from other sources, may enable the trustees to dispense with the Field Representative for a part (if not all) of his time or assign him to other duties and thus save money for the building program. Let us hear from you.

—BR—

BAPTIST STUDENTS OF M.S.C.W.
HOLD RETREAT

The Fall Retreat Program of the M.S.C.W. Baptist Student Union Cabinet was opened by Julia Herring, '40, Winona, president, on

Saturday afternoon. Reports from Cabinet members showed a wide range of summer activities—student revivals, study courses, Daily Vacation Bible schools, promotion of Co-operative program, attendance at the Southern Baptist Summer Assembly, Ridgecrest, North Carolina and the Baptist World Alliance, Atlanta, Georgia.

Speakers for the afternoon session were Wilma Backstrom, '40, Columbus; Dr. J. D. Franks, pastor First Baptist Church and Miss Rhobia Taylor, Baptist Student Secretary. Phases of the Retreat theme, "Without Me Ye Can Do Nothing" were used by the program personalities.

Dr. R. L. Bedwell, Professor of Education and Convener of the Church-Campus Relations Committee, spoke at the vesper services.

The Sunday program consisted of Sunday school and worship services both morning and evening at the First Baptist Church. The various committees were called together by the Conveners on Monday. The calendar of activities for the year was presented. Highlights for the M.S.C.W. Baptist Student Union calendar are: Series of open houses for freshmen, sophomores, juniors, seniors, faculty members and deacons; Join-the-Church Day on Sunday, Sept. 17th; and State B.S.U. convention, Hattiesburg, Mississippi October 20-22, 1939.

The Baptist Student Union Cabinet is composed of: Julia Herring, president, Winona; Maxine McKinnon, first vice president, Coldwater; Wilma Backstrom, second vice president, Columbus; Carolyn Eubanks, third vice president, Sallis; Virginia Mason, Brookhaven, secretary; Angie Chapman, treasurer, Newton; Margaret Longino, director of music, Silver Creek; Lou Shelton Ewing, superintendent of Sunday school; Gloster; Wade Lilly, director of B.Y.P.U., Clinton; Mary Nell Waller, president of Y.W.A., Silver Creek.

Ouida Bush, director of special workers, Blaine; Louise Brooks, reporter, Water Valley; Lillian Hall, librarian, Columbus; Rebecca McWilliams, the Baptist Student Magazine representative; Velma Fern Carter, religious drama, Biloxi; Margaret Scofield, Town Girl representative; with freshman representative to be elected later.

Laura Sue Ezell, sophomore class representative, Louisville; Marie Anderson, junior class representative, Ashland; Marion Hodges, Indianola; Joyce Anderson, Shuqulak and Bobbie Grace Simmons, Newton, the publicity committee; Dasidel Day, Tutwiler, Minnie Ruth Spivey, Decatur and Yvonne Magee, Brookhaven, the music committee; Elaine Slay, Quitman and Winnie Lee Ray, Pontotoc, the House Beautiful committee.

Charlotte Cloud, Canton, Edna Palmer, DeKalb, and Beulah Moss, Grenada, compose the poster committee; Eva Dell Cunningham, Newton and Doris Cole, McComb, the Mimeograph and typing committee with Dr. N. B. Armstrong, faculty adviser; Dr. J. D. Franks, pastor and Miss Rhobia Taylor, Baptist Student Secretary.

—Louise Brooks.

NOW SHE SEES

By Louis J. Bristow, Superintendent

She is old and poor and was sick and blind. She was being supported by the cheerless charity of the State's Social Service. The State's Charity Hospital had been demolished and a new building was under construction. Patients were being cared for in such temporary quarters as could be provided. The crowded conditions made necessary putting two patients into many of the 3-foot beds. This poor woman's condition was such that nothing like proper care could be given her in such environment. Her very life was at stake. The attending doctor told me the story and asked if she could be admitted into the Southern Baptist Hospital. So she came. That was several months ago.

It was a long, expensive case. The woman's kidneys were diseased, her stomach was out of order, she was emaciated, weak and blind. Careful, scientific work by doctors and nurses coupled with prayer accomplished wonderful results. The woman was discharged yesterday, seeing, able to walk, and in greatly improved condition. Her niece came for her, and she was fulsome in her praise. But the best part of it all is that Southern Baptists through their ministry of healing have rehabilitated this poor old woman and sent her away rejoicing. And I believe it is a worthy Christian ministry.

New Orleans.

ORDINATION OF BROTHER C. C. RINEHEART

On Sunday afternoon, Sept. 3rd, at 2:30 brother C. C. Rineheart was set apart to the full work of the ministry of preaching at Kemp's Chapel, Alcorn County.

Brother Rineheart is a man of mature years. He has the confidence and respect of all who know him. When the ordination service was concluded the spiritual tides ran so high until many almost shouted. Tears of joy and gladness were in evidence as dedicatory hands were laid on his head. Rev. C. C. Perry, recently retired rural mail carrier, for years has been organizing and preaching the gospel to Missionary Baptist Churches, conducted the examination and delivered the charge. He, together with a number of good, old-fashioned deacons of Kemp's Chapel and other churches, and your evangelist, M. E. Otis Perry, who preached the ordination sermon, took part in that most significant service. Invitations from churches are already coming in to brother Rineheart for his services and we feel that he is going to be kept busy. We had the privilege of helping him in part of his work.

May the good people of our churches throughout Mississippi, as they read this article, pray for the success of this another God-called, Missionary Baptist preacher.

—M. E. P.

ITCHY SKIN
Get quick, prolonged relief with gentle Resinol. Its oily base soothes.
RESINOL
MAKES YOU COMFORTABLE

CROSBY

Crosby Church, Amite County, held its annual revival the week following fourth Sunday in August. Dr. J. D. Grey, pastor, First Baptist Church, New Orleans, did the preaching. Rev. Virgil Ratcliff, pastor, Walker, Louisiana, directed the music. These gave themselves unstintedly, and enthusiastically, to the strenuous work of three services daily. At noon, daily, there was a men's service, well attended, in the plant of the Crosby Lumber and Manufacturing Company. In addition to these three sermons daily, Dr. Grey preached in the Crosby negro Baptist church to a packed house at nine-thirty Wednesday night.

Dr. Grey has the happy ability, and will, to adapt the form of his message to the capacity of his less fortunate listeners. This he does without adulterating the content, which was always evangelistic, quickening the saved to witness, and the unsaved to repent and believe. The Lord honored the ministry of this type of preaching last year by giving us 56 additions, 25 by baptism; this year by giving us 32 additions, 21 by baptism—a total of 88 additions for the two revivals in which Dr. Grey and brother Ratcliff helped us.

Since the revival the church has organized a B.A.U., completing the B.T.U. organizations. We have voted to go on the Baptist Record Every Family Plan (101 families). We have voted to build a church building adequate to our needs.—W. C. Wood, Pastor.

BETHESDA VACATION BIBLE SCHOOL

During July the Bethesda Baptist Church employed home talent in a Daily Vacation Bible school. The faculty was composed of seven most capable members. There were 68 pupils enrolled with an average attendance of 37. Twelve had the record of being present every day.

The last day of the school a program was planned by the teachers to show the remarkable improvement of the pupils. After the program a social hour was enjoyed. We believe that lasting results were created.—Reporter.

Borleigh: "Some men, you know, are born great, some achieve greatness—"

Miss Keen: "Exactly! And some just grate upon you."

EASES PAIN
SOOthes NERVES BRINGS COMFORT
3-Way Relief for HEADACHE
When you suffer from headache, neuralgia, or muscular aches Capudine relieves your misery three different ways. It quickly eases pain. Soothes nerves. Brings delightful comfort. A standby of headache sufferers for the last 40 years.
CAPUDINE

Thursday, September 21, 1939

Sunday School Dept.

S. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Promotion Day

Promotion Day—the last Sunday in September—should be one of the really great days of the year for every Sunday school. It is a time for the new set-up of the organization, in that pupils will be going to new classes and the teachers to new pupils. In schools of the class basis only, the entire class will not be new, but those of the last year of the preceding department, or age group, will be.

New classes should be put in. This takes care of both new pupils going to other classes, and also the enlargement of the school. Then, too, a great visitation campaign should be in progress during these days. We shall want to get enrolled every single prospect for every class.

The only way to make this day the greatest success is to do the planning for it in advance. To wait until the last minute and then try to do it only means failure in a large measure. Make it the day in your school that it deserves to be.

Fall Enlargement

Certainly, one of the major tasks always confronting us is the task of enlargement. There are literally thousands of church members now who are not enrolled in Sunday school. What a challenge! Yes, and many of these can be won yet by a wise, challenging, persistent, loving, prayerful program of personal visitation and contact.

Then, there are the many who are not church members but are out of the influence of the Sunday school and its great teaching program. How these also need to be taught the Word that they, too, may come to know of the Christ who alone can save from sin unto a new life.

Fall Training

How fine that we can come with a great program of training just at the beginning of the new church year. October is the month for this in the fall, just as April is in the spring.

Since there are many new officers and teachers now, the general plan is to study the administration and department books in October. By this plan, each worker, as well as pupils in Young People's and Adult classes, can have the opportunity to study his or her own particular phase of the work.

Many schools that have department superintendents, work out the plan for a week's study using all department books and having the department superintendents teach them. Each superintendent teaches his or her own department book. May many others do this during October. Schools not conducted on the department basis may use the books on Sunday school administration.

Let's give our workers the opportunity to be well trained. Many of them earnestly desire that very thing. Training well done in October

MORE ABOUT WOMEN
SPEAKING IN THE
CHURCHES

J. W. Lee

The reader will please read my letter to brother Lipsey and his reply in the issue of September 7th, page 16.

It is not denied that some of our women are speaking in mixed assemblies. It is denied that this is the result of what they are taught in the B.T.U.

I am sure it is due to a growing consciousness on their part of their oneness with men in Christ. In Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for we are all one in Christ Jesus." Gal. 3:28.

Brother Lipsey gives I Cor. 14:33-34 as the scripture our women are violating when they speak in the churches. He says he does "not know of any passage in the Bible clearer than that."

So that is the passage to be studied and if it can be shown that this scripture when rightly construed does not teach that women should keep silent in all the churches, at all times and under all circumstances, then brother Lipsey's contention is without scriptural foundation. First: Let me say that this scripture must be given an interpretation in harmony with all other scriptures. There is no contradiction in God's word. If we construe this scripture as brother Lipsey does (and as I once did) to mean that women must on all occasions keep silence in the churches then Paul himself has confused us, since in this same letter (11th chapter, vs. 5) he teaches how a woman should both pray and prophesy.

Surely Paul would not teach in the 11th chapter that women should pray and prophesy (forth-tell, testify) with their heads covered and then so forget himself by teaching in the 14th chapter that women should not speak at all.

We must then interpret the 14th chapter in harmony with the 11th. Can it be done? If it cannot then the scriptures contradict themselves and God is the author of confusion. Impossible as well as unthinkable.

Let us proceed to the task of interpreting I Cor. 14:33-34 in harmony with the 11th chapter of the same letter and Acts 2:17.

The reader will please read carefully chapter 12-13-14. We find in chapter 12 that there were nine supernatural gifts bestowed on the members of Christ's body, by the Spirit. These were: wisdom, knowledge, faith, healing, miracles, prophesy, discerning of spirits, tongue and interpretation of tongues.

They were in the body of Christ (the church) what the hand, the foot, the eyes, the ears, etc., are to the human body. All should recognize their intimate relationship and mutual dependence one upon the other. The possession of the

influences the harvest of the following months.

The Sunday School Department will gladly furnish leaflets on the books in the courses. Just request us.

special gifts should work in perfect harmony and without schism just as all members of the human body do.

But they did not do so.

They vied with each other in the exercise of their special gifts. The possessors of tongues were especially emulous of their gifts. There was much confusion of which God was not the author. Vs. 33.

Their behavior in their congregational worship was not orderly nor becoming. It was very democratic. All wanted to be heard. Chapter 14:2.

This led Paul to give direction about the order of service when they "came together." First: Only two, never more than three, should speak in an unknown tongue. They should not speak at all without interpreter and no two should speak at once, verses 27, 28.

Second: Only two or three prophets should speak. Vs. 29.

Third: If someone received a revelation the one sitting by him should keep quiet. Vs. 30.

Fourth: All might prophesy (foretell) if they would be orderly, letting one speak at a time.

Fifth: They were to desire to prophesy (foretell, testify) not forbidding some to speak with tongues, but all this "should be done decently and in order." Vs. 29, 40.

It was in such meetings Paul describes in verses 26 to 33, in which there was neither order nor respectful consideration of others, that the women were commanded to keep silent.

At the time Paul wrote this the believers had no New Testament. The gifts of the Spirit especially prophesy tongues and revelation had not ceased.

These supernatural gifts served their purpose before the New Testament was written but they have ceased. Even in Paul's day they were to be used in love, otherwise they were worthless. Chapter 13.

Paul wrote the scripture we are considering in an atmosphere of the misuse of spiritual gifts and disorder "when they came together."

We have no such meetings in this age. In our meetings no one claims a hearing on the ground that he or she is giving expression to a supernatural gift of the Spirit.

Always when we come together we have someone to preside to keep order and guide in an orderly procedure.

Moreover we have rules of procedure as a guide to those who moderate.

If it should be insisted that the kind of meetings Paul describes in the passages we are considering have their parallel today. I ask seriously: Why put emphasis on vs.

34 and insist that the women keep silent and pay no attention to vs. 39 which prohibits more than three preachers to speak in any one meeting?

If we permit four preachers to speak in any one meeting are we not just as guilty of "violating the plain command of the New Testament" as we are when we permit a woman to speak?

Why not be consistent?

—BR—

ELLIOTT BAPTIST CHURCH

—O—

With deepest regret we give up Rev. N. B. Saucier and his family. He has been a great blessing to this church and community during the four years they have been living in Elliott. He has rendered a wonderful service here to the young people and has won the love and confidence of every child in this community.

During his pastorate here over three years ago we began the church building fund, and we are now just about to finish the remodeling of our church.

Brother Saucier and his family have been a great help both spiritually and financially in this great undertaking.

Brother Saucier has been called to Coffeetown Church, where he has been supply pastor for brother Breland for several months. May God bless him on his new field of work. —Clayton Bain, Church Clerk.

—BR—

VALUABLE HELP FOR
STEWARDSHIP
COMMITTEES

—O—

The Layman Company, which co-operates with all denominations, will send for one dollar, to any committee or individual, on approval a package containing over 500 pages of pamphlets, bulletins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book; also a proposal for a Ten Weeks of Tithe Education at so low a price that distribution to an entire church through ten weeks costs only three and a half cents per family.

When you write please mention the Baptist Record; also give your denomination.

The Layman Company, 730 Rush Street, Chicago.

Pull the Trigger on
Lazy Bowels, and Also
Pepsin-ize Stomach!

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

Raise MONEY
... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's
METAL SPONGE

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

I think I'll tell you the story about the negro who was preaching socialism to his friend Sambo.

"Do you mean to say," asked Sambo, "that if you had two farms you would give me one?"

"Ah suttinly would," responded his friend.

"If you had two automobiles, would you give me one?" persisted Sambo.

"Ah suttinly would," continued his friend.

"If you had two mules, would you give me one?" Sambo still persisted. "Go along, Sambo," replied his friend. "You know I got two mules!"

It's very easy to be generous in sharing what we do not have. How generous are we in sharing the blessings which we have?

With love,

Mrs. Frances Steele.

BIBLE STUDY Songs in Prison (Read Acts 16:16-20)

There was in Philippi a young woman possessed by an evil spirit, who earned much money for her masters by telling people what would happen to them in the future. She followed Paul and his companions and cried out, saying "These men are the servants of the most high God, and they show us the way to be saved." She did this way for several days. But Paul, troubled that she followed them, turned and said to the evil spirit, "I command thee in the name of Jesus Christ to come out of her." And the evil spirit came out that same hour.

When the masters of the young woman saw that she was well of the evil spirit and could no longer make money for them, they were very angry and caught Paul and Silas and took them before the rulers, saying "These men who are Jews do greatly trouble our city and teach the people things which it is not lawful for them to do." Then the people rose up against them and the rulers commanded that they be whipped. After they had beaten them with many stripes, they put them in prison, telling the jailor to keep them safely. He, therefore, took them into the inner prison and put their feet in stocks, or heavy pieces of wood, so that they might not escape.

In the middle of the night, Paul and Barnabas, in spite of the painful position in which they sat and the suffering from their bleeding backs, prayed and sang praise to God, and the other prisoners heard them. Suddenly, there was a great earthquake which shook the whole prison, and the doors were thrown open and the chains that bound the prisoners fell from them. The keeper of the prison, startled out of his sleep, seeing the prison doors open and fearing that he would be put to death for allowing the prisoners to escape, drew his sword and would have killed himself, supposing they had fled. But Paul called to him in a loud voice "Do not harm yourself, for we are all here."

Then the jailor called for a light and came trembling into the dungeon where Paul and Silas were and falling down before them cried, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus Christ and you shall be saved." They told him and all who were in his house about the Savior. They believed and were baptized immediately. The same hour the jailor took Paul and Silas and bathed their wounds and brought them food that they might eat. The jailor was filled with joy because he and his

family were Christians and had their sins forgiven.

In the morning the rulers sent some officers to the prison to tell the jailor to let Paul and Silas go. The jailor told Paul and Silas that the rulers had sent word that they might go and was ready to dismiss them. But Paul who was proud of his Roman citizenship answered, "They have beaten us, who are Roman citizens, in public and put us in prison without a trial. Now they send word that we be released secretly from prison. Let them come themselves and take us." When the rulers heard this, they were afraid because it was unlawful to scourge a free Roman, and they came and pled with Paul and Silas to leave the city. After Paul and Silas had met with the Christians in Lydia's house and strengthened them, they left Philippi and went on their way.

ALPHABET FOR OUR YOUNGER READERS

A is for Attendance at Sunday school and church, the best way to begin the week.

B is for Books, especially song books, that ought to be handled carefully and used to sing from.

C is for Collection that we put in the plate when it is passed.

D is for Doors of the church that we enter with gladness.

E is for Eyes and Ears that we keep open and attentive.

F is for Feet on errands of mercy.

G is for God who deserves all our love.

H is for Hands that are helpful. I is for Idols which we must not worship.

J is for Joy because God loves us.

K is for Kindness which we should show to others.

L is for Love which brought Jesus to earth.

M is for Missions in which all may have a part.

N is for Noise that we do not want to make in God's house.

O is for On Time, the only way to be at Sunday school.

P is for Prayer, when we talk to God.

Q is for Quiet, the way to be at church.

R is for Redeemer, Jesus, our Lord.

S is for Songs in our hearts and at church.

T is for Tenth, for the tithe is the Lord's.

U is for Unity that holds God's children together.

V is for Voice with which we praise God.

W is for Worship, our purpose in going to church.

X is for X'mas, the happiest time of the year.

Y is for Young Folks, our pride and joy.

Z is for Zion, the holy city.

—o—
Clarksdale, Miss.

Sept. 9, 1939.

Dear Mrs. Steele:

May I join the Children's Circle? I am fourteen years old and will be in the tenth grade. My uncle is the Brother C. C. Carraway that a woman mentioned in the Children's Page on Sept. 7th. He preaches at Arcola and Cary too. I go to Sunday school and church every Sunday, and I am secretary in B. Y. P. U. I am sending ten cents. You can use it any way you want to. Hope this will miss the waste paper basket.

With love,

Eleanor Carraway.

Eleanor, your letter did not come anywhere near the waste paper basket. We appreciate it entirely too much for that. We appreciate,

too, your contribution and if it is all right with you, we will place it to the scholarship account. We welcome you to the Circle.—F. L. S.

—o—
Magee, Miss., Rt. 1

Sept. 12, 1939.

Dear Mrs. Steele:

This is my first time to write. I am a girl fourteen years old. I enjoyed reading the Children's Circle and I want to join it. I am a member of the Baptist Church at Beulah. I got crippled four weeks ago and I have to go on crutches. I want all who read this letter to pray for me that I might soon be well again.

I am sending ten cents to the Orphans. If I see my letter in print, I shall write again soon.

Your friend,

Quillie Yates.

Quillie, I hope our readers will do what you ask and I believe they will, because we join with you in your desire to be well. Thank you for this gift.—F. L. S.

—o—
Ocean Springs, Miss.

Sept. 14, 1939.

Dear Mrs. Steele:

Find enclosed the usual gift to orphans. I am asking a question. How many of the Circle have learned the ten commandments in rhyme? I learned them in rhyme years ago when a small girl in Sunday school. We had a little catechism or question book from which we learned about the Bible. It is so easy for beginners to learn the commandments this way. I have never forgotten them. I will write them for the Circle if you wish.

Sincerely,

C. A. P.

We are happy to receive this gift, and we would appreciate very much your sending the commandments in rhyme for all the Circle to read and (I hope) learn.—F. L. S.

—o—
Canton, Miss.

Sept. 15, 1939.

Dear Mrs. Steele:

This is my second letter to the Circle. The reason I haven't written this summer, I have been visiting my grandmother at Lumberton, Miss., most of the time since school was out. I made lots of new friends while I was there.

Our school starts Monday, Sept. 18th. I have enjoyed the vacation, but will be glad to go back to school. I will study the fourth grade this time. I don't know yet who will be my teacher, for we have three fourth grade teachers.

I am sending ten cents to be used for the Scholarship Fund, or where it is needed most. The last time, I send my little donation to the Orphanage, and I thought I would divide it up, and send this to S. F.

Sincerely,

Lois Marie Anthony.

I really believe most of our boys and girls are glad to be going to school again, Lois Marie. I like your plan of dividing your gifts as you are doing. Thank you for helping.—F. L. S.

—o—
Mrs. X. O. Steele

Magee, Mississippi.

Dear Mrs. Steele:

Your check for \$4.15 toward the Children's Circle Scholarship here at the Baptist Bible Institute received and I am writing to express my appreciation and that of the Institute for the investment the young people are making in a Christian worker.

Mrs. Hamilton and I like to speak of these as an eternal investment. Surely to help a Christian worker prepare for life's task is as wise an investment as is possible to make of the Lord's money.

Applications for admission to the school continue to come and we are expecting a great session. Thus far we have 91 married students applying for admission and these represent 72 families. Besides these there are many applications which have not been decided upon yet. This does not include the large number of single students. So you

see how crowded we are expecting to be.

Again with best wishes, and thanking you and each one who had a share in these gifts, I am

Yours gratefully,

W. W. Hamilton, Pres.

—o—
Jackson, Miss.,

Sept. 8, 1939.

Children's Circle:

Please accept our thanks for your contribution of \$6.76 to General Support Fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,

W. G. Mize, Supt.,
Baptist Orphanage.

—BR—

MRS. LAURA E. PARKER

—o—

Friday afternoon, Sept. 8, 1939, about two o'clock, Mrs. Laura E. (Fulton) Parker fell in sleep and Saturday afternoon was laid to rest in the Sand Town cemetery to await the resurrection morning when all of God's children shall come forth victorious over the grave.

Mrs. Parker was a devoted member of Spring Creek Baptist Church, living daily the profession she made many years ago.

She would have been 66 years old Sept. 17, 1939. She leaves six fine sons and four daughters and twenty-nine living grandchildren to mourn her going. May the grace of a loving Heavenly Father sustain them in this hour.

She was preceded in death by her fine Christian husband, brother Joe Parker some fourteen years ago. Together this couple made a great contribution to their church and community. May their noble example live long.—Her pastor, Henry L. Byrd.

—BR—

PIONEER STUDY COURSE

—o—

Pioneer B.Y.P.U. observed a week's study course at the church, ending Sept. 1. Two classes took the study course which was very inspirational and Christian educational for the Intermediates and Juniors. There was good attendance each night with several visitors attending, and they too, enjoyed the lessons.

Brother and Mrs. T. J. Delaughter visited on Tuesday night and taught the classes that night.

Miss Mary Flowers taught the book, "The Junior and His Church," to the Juniors. There were eight who took the Junior work. There were seventeen who took the Intermediate work under Mr. Dorsey Trevillion, who taught "The Meaning of Church Membership." Twelve made one hundred percent, and all made excellent grades. Three others took the study course but not the examination.

We have a good B.Y.P.U. at our church under the leadership of Mrs. Douglas McCurley, director; Mrs. Ernest Priest, Intermediate leader; Mrs. Douglas McCurley, Junior leader; Mrs. L. C. Flowers, Story Hour leader.—Hazel McCurley, General Secretary.

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GLAD THERE'S A CHURCH NEAR MY HOME

Edgar A. Gust in The Christian
Herald of October 11, 1930

The church stands as a symbol of the finest aims and aspirations of the human heart.

The church has outlived persecution from without and open dissension from within. It has withstood bitter and unrelenting attacks of atheists and the cynics of every age. It has outlived changing times of peace and war, prosperity and depression, and many a fad and fancy.

God Himself builds no churches. The oldest church in the world was built by men and women who believed in God and sacrificed their personal pleasures for that house of worship. Every church that has ever been erected since then has been reared by the same courage and devotion.

Churches do not appear miraculously. Now and then one man of great wealth has made a gift to his neighborhood of a church. I know every church is a group contribution. I think it is only fair to say that the ideas back of those contributions were lofty. Some of those men and women may themselves have later made a mess of life. Clergymen have been known to err. One of the most brilliant ministers I have ever known was obliged to leave his pulpit in disgrace. It was tragic and unfortunate.

But I'll say this for him, in none of his public utterances did he ever urge his weakness upon others. He did not try to lead the young astray. He had not been hired to deceive or delude, and when it became apparent to the group who paid him his salary that he was not squaring his life to his teachings, he was dismissed. These are the tragedies of church life. They are apt to occur in little churches and in big. They hurt the cause of the church, but they do not, in any way, affect its purpose.

A church to me is a symbol of faith in the life eternal.

It typifies decency, kindness and fair dealing.

It offers comfort to the sorrowing.

With the golden rule it would make neighbors of us all.

The poorest sermon I ever heard had no profanity in it. Dull though it seemed to me to be, it would not in the slightest have altered for the worse the youngest member of the congregation who listened to it. Brilliant parson and tedious have this in common—both earnestly are striving to persuade men to cleaner living.

For that reason I like to see the downtown churches holding their places. It seems good to me that here and there amid the rush of traffic there should remain a building that has no bargains to offer and no shop window display.

The church is a hospital for sick and weary souls. It is making a battle not for its own sake but for the sake of others.

A church in any neighborhood is an asset.

Any street is better for its presence.

A church-goer may sometimes

cheat his neighbor; he may lie to serve his own advantage; he may be petty and narrow and bigoted; he may not represent his creed well nor be a worthy example of his faith, but whatever his sin may be he does not contribute to a church to glorify that sin. He sends his children to Sunday school for noble purposes. He wants his children to be clean and kindly and honest; he wants them to avoid his weaknesses and his mistakes.

Nor did he learn his viciousness in the church. He acquired that in spite of her teachings.

The church-goer who wrongs another has forgotten his church.

The worst elements of mankind build nothing. I have never known a crook who would recommend his way of living. Boys drift into crime. The hard-boiled gangster would keep them from it if he could. No embezzler wants his child to embezzle.

The church stands against all the errors and blunders of life. It is the united voice of a group of people who want their children to know what is best. It is a plea in brick and stone or board for all that is most worth while. It offers to give more than it asks. It would end murder and theft and jealousy and hatred; it would keep men out of prison, not send them there; it tries its best to comfort the bereaved and it works without cunning or connivance.

It is more often than not in debt, but strangely enough, more business houses than churches fail. With the pennies and the nickels and the dimes the churches continue to exist, struggling against all the odds to lift men up.

There never was a church erected to drag men down.

For that reason whatever the church may be I like to see it. The street is better for its presence.

HOW SPURGEON FOUND CHRIST—HIS OWN STORY

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but I plunged into some he never knew.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but never had a glimpse of an answer that I knew of. I searched the word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freedom and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure;

but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ. I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snow-storm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, got up to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a gleam of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says 'Look.' Now, that does not take a deal of effort. It ain't lifting your foot or your finger, it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool and yet you can look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto Me.' 'Ay,' said he in broad Essex, 'many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God, the Father. No, look to Him by and by, Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It runs: 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at the Father's right hand. O! look to Me! Look to Me!

When he had got about that length, and managed to spin out ten minutes or so he was at the end of his tether, and I dare say, with so few present, then he looked at me under the gallery, knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey now,

this moment, you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus Christ!" I did "look."

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before!—The Methodist Herald.

RESOLUTIONS

Whereas, Rev. R. L. Breland in his faithful, capable way served the Coffeerville Baptist Church sixteen years as pastor; and

Whereas, during all that time he worked unceasingly and tirelessly, rendering invaluable service to his church and community; and

Whereas, the full results of his earnest, consecrated, God-led life, his sound preaching and his faithfulness to God's church cannot be felt for many years to come; and

Whereas, he has resigned as pastor, because of very ill health.

Be it resolved:

1. That we realize in his resignation our loss of a great pastor and leader.
2. That his illness has brought keen sorrow to our hearts.
3. That we have been stirred afresh to the appreciation of his life and services as our pastor.
4. That we recognize the influence he has exerted here as being of the purest and highest type, destined to be effective for a long time.
5. That we sympathize in his suffering, we desire his companionship, we miss his loving counsel and we earnestly pray for his recovery.
6. That a copy of these resolutions be sent to brother Breland, a copy be placed on our church minutes, and a copy sent to the Baptist Record for publication.

Respectfully submitted,

C. S. Lovorn,
J. M. Fancher,
Mrs. C. C. Pale,
Committee.

"How did you compile your great dictionary?" the lexicographer was asked.

"Oh, it was something like having a quarrel with one's wife—one word led to another."

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A TIMELY RESOLUTION

Now is the time for the members of each of your churches to resolve that their church shall have adequate protection against loss by fire during the coming winter. For full information, write J. K. Hair, Secretary, Southern Mutual Church Insurance Company, Columbia, S. C.

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Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

SOUTHERN BAPTIST MISSIONARIES NOW IN EUROPE

Richmond, Virginia—(F. M. B.)—The Foreign Mission Board reports nine American representatives of the Southern Baptist Convention in Europe.

Dr. George W. Sadler, European Secretary, was in Budapest, Hungary, about ten days ago. In his last letter he stated that he was leaving the next day for Rumania. The Board is assuming that he is in Bucharest. He was scheduled to return to his home in Richmond, Virginia, this fall.

In the capital of Rumania there are also Southern Baptists' two missionaries to Rumania, Dr. and Mrs. Roy F. Starmer of Tennessee. Mrs. Earle Hester Trutza of Oklahoma and Mrs. Ida Hurley Schuller of North Carolina, both of whom are married to Rumanians, are in Bucharest.

Dr. John Allen Moore of Mississippi is in Belgrade, Yugoslavia.

In Rome are two Southern Baptist missionaries, Dr. and Mrs. W. Dewey Moore and their two children, Mary Lou and Billie. Dr. Moore is from North Carolina and Mrs. Moore is from Washington, D. C.

All of these missionaries and workers plan to remain at their stations.

Miss Ruby Daniel of North Carolina, was planning to return next week to her work in Budapest, Hungary, but the Board has cancelled her sailing.

Dr. Bela Udvarnoki, the president of the Brown Memorial Baptist Seminary in Budapest, Hungary and Mrs. Udvarnoki, a Mississippian, and their two sons, Bela, Jr., and Gene, were scheduled to sail for home on the S. S. Queen Mary, but their sailing also has been postponed.

Rev. John Cocutz, president of the Rumanian Baptist Union, and Rev. Danila Pascu, secretary for the Baptist young people of Rumania, who came to the United States to attend the Baptist World Alliance, had planned to return to Europe in September. However, they have had to give up these plans and cannot now set any definite time for their departure. While they are in America, they will be available for deputization work among the churches.

Mrs. Emil Bretz (nee Maude Cobb), formerly a missionary under the Foreign Mission Board of the Southern Baptist Convention, is somewhere in Hungary with her husband, and Mrs. James Stewart (nee Ruth Mahan) also a former missionary, is at her husband's home in Scotland.

Southern Baptists' missionaries to Spain, Rev. and Mrs. Nils J. Bengtson, natives of Sweden, were working among Spanish refugees in southern France when they were last heard from.

The Board has cancelled all sailing for Europe and Africa until travel on the Atlantic becomes safer.

ONLY ONE-TENTH OF ONE PER CENT ARE CHRISTIANS

Fukuoka, Japan—(F. M. B.)—We have letters lately stating surprise in our request for new missionaries for Japan. Many have had the prevalent idea that Japan is civilized and therefore does not need missionaries nor the gospel of our Lord Jesus. Nothing could be farther from the truth. Do you realize that at the present time there are less than six hundred missionaries in the whole of Japan and that only one tenth of one per cent of the Japanese people profess faith in Christ our Lord? It is estimated that less than one thousand of the eleven thousand towns and villages of Japan has ever had a gospel witness,

and at the present time only about five hundred have a witness to Christ of any kind.

We are sorry to say that more than half of all of Japan's missionaries are in Tokyo. We realize that wherever there are lost souls there is a great need, but we feel definitely that the Lord is calling us to work in the neglected sections, so by His grace we hope to go into the country, into the highways and byways, and compel them to come in. This kind of work has been greatly neglected in Japan and we feel that there is where the great need lies.

The farmers are suffering the most from present conditions. They all have great debts. It is estimated that the average debt of every farmer in Japan is about a thousand yen or about three years labor. The young men have been called to the colors and the women are now having to do most of the work and they are in great difficulty. We believe now the time is ripe to give out the gospel as widely as possible. Will you help us to reach the more than sixty per cent of Japan's people who are still unreached with the gospel message? We cannot do it alone, but by His grace, thru prayer, we are not afraid to tackle the impossible. We know HE NEVER FAILS.

—Helen Dozier Pietsch (Mrs. Timothy Pietsch)

BOMBS STILL FALL ON CHENGCHOW

Chengchow, China—(F. M. B.)—In this part of the country we are living under pretty difficult conditions, and it is quite a task to carry on and to keep our buildings repaired so they can be used from one bombing to the next. About the time we get all our windows and doors put back on and repaired, in order to keep out the dirt and flies, they are blown off again. However, there seems no other way, after these destructive times, but just to clean up and carry on. The need is so great and the amount of suffering so extensive that it is impossible for one to sit idly by.

We know that people in America hear so much about bombings, war conditions, and experiences of missionaries in general that they probably are at the place that when they hear news now days they say, "Oh well, that is just another bombing." We can understand how this may be when it is not close to one, but can assure you it is very real when one is in the midst of it.

Chengchow had another bad bombing today with over twenty killed and more than fifty wounded. However, there is no need of going into details about it for it is the same old story which we have week after week. The worst feature of this whole thing is that the end is not in sight. How much longer we can carry on under these conditions is the big question.—J. H. Humphrey, M. D.

RECEIPTS FOR AUGUST—1939

Cooperative Program	\$33,350.31
Designated Gifts	17,321.00
Miscellaneous Income	720.28
China Relief Fund	1,445.75
Debt Account	2,483.00
Lottie Moon Christmas Offering	93.70
Total.....	\$55,414.04

A PIONEER ALWAYS

Richmond, Virginia—(F. M. B.)—Winters are very cold in China. The wind was howling icily against the window panes of the Lawton home

in Kaifeng. We drew our chairs nearer the big fireplace in which burned a glowing fire.

The old pioneer spread out his maps on the center table and pointed out the way that he and the late Dr. Eugene Saltee had come a quarter of a century ago when they had sought out, claimed, and staked the interior for Christ.

"It took us three weeks to arrive here then, and now one can come all the way from Canton here in less than three days," and the old man delighted to describe the recently completed new Chinese railway connecting with lines that made it possible to go by land from Canton, China, to Paris, France.

Then like an old trail blazer at evening time shading his eyes with his hands he looked directly into the western hills, and with increasing enthusiasm cited courses for lengthening the Kingdom cords. He marked off on the map of China new interiors, vast potentialities for Christ in China. That was three years ago.

Since that fireside exploration China has suffered more than two years of ghastly war. Refusing to come out Dr. W. W. Lawton and his wife remained with their Chinese on Kuling mountain. Their little home became a lighthouse of safety, a refuge for women and children. From their porch they daily watched the air-raids upon the villages in the valleys. Day by day they walked among the people, comforting, ministering, offering food and the Bread of Life. Never were they willing to leave this place of service as long as danger existed for their Chinese comrades.

Communications were cut off. Seven months passed without mail or messages from "the outside world." Food became scarce. American food shared with the hungry multitudes soon gave out, and Chinese food was not sufficient. But calmly, unafraid the veterans of the Cross remained at their post of duty and shared hunger when there was no food.

Days, weeks, months, two years have passed. Now a Japanese flag flies over Kuling.

A message dated August 2 has come from these actively serving emeritus missionaries: "We have not heard what day, but are very kindly notified by Mr. Nakamura, the Charge-d'Affaires of the Kuling Liaison Japanese Army Imperial, that we can make our arrangements this week and that next week we can go down the hill. We are hoping to reach Chefoo (1000 miles north) before the children (Wesley, Deaver, their wives and baby girls and Olive) leave for their stations."

The Foreign Mission Board is hoping that this South Carolina son will reach America in time to celebrate his seventieth birthday on October 31 with his daughter Mary Newton Whisenhunt in Elkin, North, Carolina.

The Foreign Mission Board is also eager to hear this old man with the vision of a youth and the same steady heart of a pioneer talk about how his dreams for further pioneering into the great Western China are coming true as the tides of war drive millions of refugees into the distant interior provinces. Midst these millions there is a sprinkling of Christians, witnessing as they move onward and westward.

Every pioneer-hearted Southern Baptist is obsessed with an eagerness to follow this trail of tears with messengers, pioneers who, like Dr. W. W. Lawton, will enter the open doors of the interior, establish mission stations and plant for eternity the Christian flag. This is the dream of this man of three score years and ten. He comes to America to share his visions and dreams with Southern Baptist youth who may catch his torch from his falling hands and flaming soul.—I. G. C.

Thursday, September 21, 1939

East Mississippi
Department

By R. L. BRELAND

Reports are that the Yalobusha County Baptist Association last week was well attended, and a harmonious session was held. The same officers were re-elected: G. E. Bentley, moderator; Kermitt Cofer, assistant moderator; T. T. Gooch, clerk and L. D. Clements, treasurer. Rev. Paul Kiihl preached the annual sermon. Among the state workers present were D. A. McCall, W. G. Mize, C. J. Olander and Percy Herring.

The body will meet with Dividing Ridge Baptist Church in the extreme eastern part of the county next year.

Well, I've shifted to Hollandale, Miss., where I will be glad to receive letters, cards and visits from my friends.

E. L. Douglas is pastor of the Hollandale Baptist Church. He has been here several years as pastor. Having just arrived as a citizen of Hollandale I have not met him yet.

Let us keep this passage always before us: "My God shall supply all your needs according to His riches in glory by Christ Jesus." Phil. 4:19.

The church at Hollandale will hold its meeting in October. A preacher from Texas is to assist Pastor Douglas.

"THE DREAM"

By Susie Ott Leggitte

"You can't do this to me"—the handsome, though somewhat disheveled young man was saying as he roused. He found himself among strangers—no friends, no money. They were strangers who intercepted him.

"You can't do this to me. Do you know who I am? Why, I came from a family who has always been known to live uprightly. A family strong in things that are right, outstanding in religious and educational teachings, an influence for good in all things pertaining to this world, and ever mindful that life here is a preparation for a better life in the world to come—You can't do this to me."

"Yes, yes—but every tub must stand on its own bottom"—you have heard that old maxim—You have fallen far short of those family traditions."

"Now listen," said the wanderer, "as far back as I can remember there is no family with a better standing than mine. Why look at my great uncle Edward, a veritable Moses to his family. Though quiet and kind, yet resolute and seldom or never misunderstood."

Another uncle was Grand Master of the Masonic Lodge. Then my uncle Minter, a pillar of the church, president for years of the Board of Trustees of the city school, and whose neighbor, when in doubt, said to his children—"If Mr. Minter lets his children go you may go, or if

his brother Jay is going it will be all right for you to go."

Another uncle was a teacher in the Sabbath school, whose class was always crowded on Sunday morning to hear the splendid exhortation of the scripture, as he held them spell-bound.

"Oh, yes, I know, but every tub

"Now listen, not only that, but in the next generation these same traits of character and art still uphold the early traditions of the family. There was the brass band (all members of the family). Later the string band, and always the song in chorus, quartette, duet and solo. No family can boast, or rather enjoys, more talent than mine."

Then the scene of my dream, like a kaleidoscope of varied colors as it turns, moves and slides, changes to a more beautiful figure, so my dream changed to one of those joyous and frequent, informal family gatherings of the old days, (when I was but a child), and intermingling with the more sedate persons were those of this generation, fascinating and lithe, fitting in and making a larger, and more beautiful figure of the multi-colors of the new kaleidoscope each dependent upon the other—And, in my dream I said "This is the sure foundation, the house builded upon the rock that neither wind nor storm can shake."

Then I waked with a start—Is there something for me to do? I rubbed my eyes, stretched and yawned. Have I cast my reflection on my good name, the name of my father, the name I am proud to bear? Isn't there something for me to do?

A good name is rather to be chosen than great riches, and loving kindness rather than silver and gold.

Then I prayed that God would help me and direct me in all He would have me do, and

"When I grew weary with toiling,
And burdensome seem thy commands,
If my load should lead to complaining
Lord show me thy hands,
Thy nail pierced hands, Thy cross torn hands,
My Savior show me Thy hands."

"Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting
Lord, show me Thy feet
Thy bleeding feet, Thy nail scarred feet,
My Jesus, show me Thy feet."

"(Oh God, dare I show Thee—
My hands and my feet.)"

Then as I lay awake thinking there came to my mind a story of long ago, of a father who called his three sons to him. On the table before them was a bundle of sticks which were to be broken. He gave them first to the eldest son and though he tried again and again he failed in his attempt.

He gave them next to the second son who also failed to break them. Then the youngest son stepped forward, took the bundle of twigs, separated and broke them one by one. A little time and the task was soon accomplished.

Then in my meditations, this

question came, has our family by being scattered, each going his own way here and there, among the busy throng of this work-a-day-world, have we become weakened and broken? Have we become prodigal sons and daughters who should return unto the Father's house?

There was a moral, we remember, to the old story:

"In union there is strength." And the Great Commandment is: "Love one another."

Do we need to be more closely united to each other and closer drawn to God? With somewhat of a sigh I reached out and turned the dial of the radio—the early hour choir was singing:

Draw me nearer, nearer
Nearer blessed Lord
To Thy precious bleeding side.

WHY CHRISTIANS SHOULD NOT
PLAY CARDS

By T. A. J. Beasley

1. Because statistics show that a great part of gambling is done with cards, and that it nearly all originates with card playing in the home.—Joshua 24:15.

2. Because all card playing church members are backsliders, and no backslider can be a soul winner.—Psalm 51:12-13.

3. Because nearly all card playing Christians are gamblers, and are not only guilty before God, but also the laws of the land. There is no difference in playing cards for a prize and shooting craps for a dime.—2nd Cor. 6:17.

4. Because, if the church member does not play cards for prizes himself or herself, he or she encourages those who do gamble with cards.—Ezek. 16:54.

5. Because the unanimous testimony of the unsaved is that they have no confidence in the card-playing Christian, if, indeed the card player is really a Christian.—1st Tim. 6:11 and Titus 2:7-8.

6. Because card playing is either the Lord's work or the Devil's work. No one but a plain fool would say it is the Lord's work, hence it is the Devil's work. No one can serve God and the Devil at the same time.—Matt. 6:24.

7. Because card playing is an evil work, but Christians are commanded to do good works.—Matt. 5:16.

8. Because card playing is of the world but Christians are commanded not love the world.—1 John 2:15-17.

9. Because Christians are to be led of the Holy Spirit, but the Devil leads the card player, and not the Spirit.—Rom. 8:5. James 1:13.

10. Because Christians are commanded to abstain from all appearance (every form) of evil.—1 Thes. 5:22. Certainly card playing is a form of evil.

11. Because Christians are commanded to let their light shine for Christ, but no card playing Christian can dare say his light is shining for Christ.—Matt. 5:14-15 and 1 John 2:4.

12. Because no one ever saw a card playing Christian that had been benefitted mentally, physically, morally or spiritually by playing cards. There is no way to justify such conduct, and a church member who persists in it proves that he has never been saved.—1 John 2:19 and Rom. 8:9.

13. Because the card playing Christian is a stumbling block in the way of the spiritual progress of his church, and stands in the way of the lost whom he should be able to lead to Christ.—Gal. 5:16; Col. 4:5-6; and Psalms 1:1.

14. Because no church or churches can ever have a real revival so long as it, or they, knowingly harbors or harbor within its, or their membership, a set of so-called leaders who are of the worldly card playing type.—Isa. 59:1-2.

15. The remedy to which the churches have recourse in this matter, as well as the guilty party.—2Chron. 7:14; 2 Thes. 3:6; 1 John 1:9.

16. Let the reader read prayerfully the above scriptures. Then on his knees, before God, read Nehemiah 1 and Psalms 51.

"Pa, what is a publicity hound?"
"One with a big mouth and a long tale."

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With the words of our Master burning in my heart, wherein He said, "Wist ye not that I must be about my Father's business." Luke 2:49. I started out this year to try and do more for the Master and His cause than I had ever done in one year, and as the year has not yet come to a close, I feel that the Lord has been more than good to me, and has blessed my efforts for Him in a great way. Therefore, I beg to make the following report of my labors for Him, whom I feel has guided me in the work.

1. Beginning the 22nd day of May, I was in a two weeks' meeting in Memphis, Tenn. with Rev. L. G. Cannon. There were eleven presented themselves for baptism, two by letter.

2. During the month of June, I was in my two churches in Attala County conducting Daily Vacation Bible schools. It was a real joy to teach the word of God to more than 100 children, and to see how eager they were for the truth, the living Word, bread of life.

3. The first week of July I was with brother Gaston G. Mooney, in a meeting at Victor church, in Jeff Davis County. There were six for baptism. During this week there was a Sunday school training course taught. And a truck secured to bring the people to Sunday school.

4. The second week of July I was with brother L. G. Sansing in the meeting at New Ireland in Newton County. Although there were no additions, we feel that there was much good accomplished among the present membership.

5. Third week of July I was in Attala County again at Sand Hill church, where I have been pastoring, and in which meeting I did the preaching. There were nine for baptism.

6. The fourth week of July we were at Shelton church in Jones County in the meeting with brother Gaston Mooney. This is my old home church, where I met the Lord, and where He saved me, where I was licensed, and later ordained to the full work of the ministry. It was my good pleasure to be with them last year, and to see 33 come out for the Lord, and to follow Him in baptism. This year there were several for baptism—12, I believe.

7. Fifth week of July I had brother W. E. Hellen of Bogalusa, La., with me in the meeting here at Sallis. Brother Hellen, is still a great preacher, and one that loves lost souls. There were four for baptism. Many rededicated themselves to the Lord anew, and many pledged to tithe.

8. The first week of August I had brother J. D. Walker of Canton with me in my meeting at Jerusalem, in Attala County. There were 12 additions, five for baptism. Brother Walker is not afraid to preach the truth about sin.

9. The second week of July we were in our meeting at McAdams, in Attala County. Brother W. L. Compere of Franklinton, La., did the preaching, and did a fine piece of work. There were ten for bap-

tism. The Lord is blessing His work there.

10. Third week of August I was with brother Holloway in a meeting at Siwell. This church is a new church, and is doing a fine work, but they need the prayers of all of God's children. We had several additions to the church during the meeting. Pray for them.

11. This week we are observing the "Come Ye Apart" week of prayer. We are having our two churches meet together. We meet one night at Sallis, and then the next night at McAdams. This program is to be followed with a Sunday school course at both these churches. Pray for us and watch us grow.

Yours for more work "in His Name."—G. W. Smith.

SOUTHERN SEMINARY

Featuring the opening of the eighty-first session of The Southern Baptist Theological Seminary on Tuesday, September 12, Dr. H. Cornell Goerner delivered his inaugural address as Assistant Professor in the Department of Comparative Religion and Missions. Admitting in his address that the Christian missionary enterprise ten years ago seemed drifting toward possible failure, Dr. Goerner confidently predicted that a virile new Christian theology and the overwhelming sense of men's need of God will revive the missionary activities of all evangelical churches, and of our Baptist churches in particular.

Beginning with the missionary movement stimulated by William Carey, the speaker sought to show how this modern missionary movement had reached its culmination in recent years, and that a date must now be located for the beginning of the new period in missionary history. In the development of his theme, "The New Era in Missions," Dr. Goerner dated the new epoch from 1932-33, when the much discussed "Laymen's Report" focused attention afresh on the necessity for rethinking missions; when the Christian world was brought face to face with the inevitable conflict between Christianity and the new paganism; and when the threat of bankruptcy of the mission boards was averted through gradual but steady increase in support of the missionary enterprise.

The new missionary strategy for the new missionary era, he declared, is expressed in the great word "cooperation"—cooperation of the churches with their missionary agencies, cooperation of the missionary agencies with each other, cooperation of the foreign missionaries with the native Christian workers, and cooperation on the part of the Christian nationals with other Christian groups. The missionary of the future, he predicted, will lay stress on transplanting denominationalism to a foreign field and more on helping native Christians to incorporate true Christian ideals in the activities of their own churches and institutions. Admitting tremendous difficulties in the way of a great forward missionary movement, the speaker outlined chal-

lenging possibilities for Christian expansion in all the mission fields of the world during the new era that lies ahead.

Dr. Goerner is serving his second year as Assistant Professor in the Seminary, associated with Dr. W. O. Carver, veteran teacher, author, missionary statesman, in charge of the department. Dr. Goerner was graduated in 1929 from Southern Methodist University in Dallas, attended the Yale Divinity School in 1929-30, and received his Th. M. degree at the Seminary in 1932 and the Ph. D. degree in 1935.

Registration the first week in the Seminary reached the total of 415 men, as compared with the first week's registration of 383 last year. Every state in the Southern Baptist Convention is represented, as well as many northern states and foreign countries.

Dr. John R. Sampey, Seminary President, spoke at an introductory meeting for new students. Referring to war in Europe, Dr. Sampey said, "There are spiritual forces more powerful than tanks and battalions. Men whose eyes are open to spiritual values can see that there is no force equal to the righteous will of a loving God. This Seminary is built on the moral force of a Being who humbled himself to become a man, and further humbled himself to become the servant of men, and finally to be crucified by men." He referred to the fact that "the Seminary knows something about war," telling of the terrible days of struggle during the War between the States, and the disruption of the Seminary's work in 1918-19 when something like half the student body responded to the call to the colors.

Dr. Sampey expressed the fervent hope that the United States would somehow keep out of the present European conflict, not so much in order that we may escape the hardships and sufferings involved but rather to the end that our country may be left free to bring about a just peace and to lead in the world's economic, moral, and spiritual reconstruction. Dr. Sampey calls on all alumni and friends of the Seminary to be much in prayer for the success of the great session which lies before the Seminary in the light of this enlarged enrollment and the desperate need of the world for competent spiritual leadership.

EVANGELIST'S REPORT

The fires of evangelism are still burning, although it has taken extra fuel to keep the feeble flame burning during the past political campaign. What a relief it is to be rid of political leeches that used the revival crowd to scatter their political propaganda.

I had the privilege of working with the good people of Bassfield, with Rev. A. B. Hill as pastor. The Lord was gracious and good and brought about changes that will mean much to the Kingdom of Christ. From there I went to Crawford and conducted the meeting under a tent. We hit a full week of rain but the interest held even though the attendance was small. Dr. J. D. Ray of Starkville was instrumental in arranging for this

campaign and he stayed with it throughout. We shall never forget his loyalty and interest. Helping in this revival was his idea of taking a vacation from his busy field. Then we went to Piney Grove Church, up in Alcorn County. Those red hills of Northeast Mississippi yield a bountiful harvest of souls. Am now with New Prospect Church in the same county, Alcorn, and we are praying for a great time. I am told that two out of every three are lost. May the Lord take control and save the lost. I had the privilege of preaching two nights under Evangelist Barney Walker's tent. He is conducting a revival in Hattiesburg for the Fifth Avenue church. He was confined to his bed because of cold. The meeting had been in progress about two weeks and the blessings of the Lord had been poured out on their efforts. We had the privilege of seeing twelve walk the aisle for God during the two services we conducted; 6 by letter and 6 by profession of faith.

Am now dated full up to the first of March, 1940. Engagements are now being made for the spring and summer of 1940. Will be glad to assist any church or pastor that might need help in their revivals.—M. E. Otis Perry.

JOYCE CITY, ELDORADO

Rev. Fred B. Bookter, pastor of Central Church, McComb, Miss., preached eleven days in our revival at Joyce City church, near Eldorado, Ark., the meeting having closed Friday night, Sept. 8. I had known brother Bookter since his entrance into Louisiana Baptist College some fifteen years ago, and had kept track of his progress as a pastor and evangelist while he was in Louisiana.

His preaching met the peculiar needs of our church at this time, and we were all agreed that this was one of our very best meetings in the church's history. Not only was his preaching most acceptable but his personal work during the meeting was the best this pastor has ever had in any revival. He is scriptural, tactful, and zealous, and dead in earnest. We know now why he is kept busy in revival work.

The results cannot be put in figures. Sixteen were received for baptism; seventeen by letter and statement. Our Sunday school, without any special effort, reached the highest mark in its history, last Sunday.

The church had had a Youth Week revival in April, with more than twenty accessions, and we were not expecting so many additions at this time. We thank the Central Church in McComb for lending us their noble pastor.—J. P. Durham, Pastor.

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